# Taylor University

Freedom, peace, love: Is the whole world in His hands?

Summer, 1988

Maps have always fascinated me. They hold some addictive allurement; if I see a globe or a wall map, my eyes immediately canvas the surface. I don't know why. The territory is familiar to me — more or less the same as it was when I was in public school two decades ago. But all the same, a map draws my attention.

Perhaps I hunger to know more about this huge world, always trying to glean just one more wee bit of information from another chart. Since my childhood enchantment with the history and geography of World War II, have pored over diagrams and maps at any and every chance. I would check out the itinerary of my family's vacation when I was young; I would locate the site of any conflict or world happening in the news; I would scan the terrain levels before an orienteering meet; I would verify time zones in other lands; I would dissect the layout of the board game Risk in an effort to find ways to win (which always failed — a Napoleon I'm not).

And over the years, I've come to prefer a map such as the one above this article over any other. I have a globe in my office, and a world atlas waits patiently on my desk for perusal. And I use a typical road map, like any other driver, when I'm lost somewhere in the boonies of southern Indiana. But the map above displays all nations of the world on one plane. There is no "other hemisphere" as there is on a globe; there is no cutaway box to tidily tuck New Zealand in with Australia. All the countries are arrayed neatly on one surface in relation to one another.

One book my parents purchased when I was young was a world atlas. It included a banana-peel map of the world, one of those charts that looks like little slivers of the globe hooked together at top and bottom. The purchaser was to cut this map out and glue it into a sphere — in theory. I soon had South America on top of Africa, recreated the land bridge between Siberia and Alaska, and completely lost Antartica. Recalling this fiasco makes me appreciate the omnipotence of one who can cradle our world, and all others, without mishap.

Mexico, Pakistan, Honduras, Australia, France, Indonesia, New Zealand, Colombia, Chile, Peru, Thailand, New Guinea, Panama, Turkey, the Netherlands, Korea, Scotland, Taiwan, Ethiopia . . .

"He's got the whole world in his hands . . . ."

. . . Liberia, Austria, the Philippines, Kuwait, Canada, the United Arab Emirates, England, the Virgin Islands, the Dominican Republic, Guatemala, Jamaica, Brazil, Chad, the Bahamas, Spain . . .

"Jesus loves the little children, all the children of the world . . . ."

. . . Zimbabwe, Bangladesh, Uruguay, Israel, Monaco, Ecuador, India, West Germany, Costa Rica, Kenya, Hong Kong, Sweden, the Republic of Zaire, Venezuela, Zambia . . . .

"This is my Father's world . . . ."

. . . Angola, Malaysia, Ireland, Puerto Rico, Italy, South Africa, Sierre Leone, Guam, Singapore, Saipan, the People's Republic of China, Rhodesia, Nigeria, Norway, Japan . . . .

The Taylor University Magazine goes to all of these nations, free of charge to the alumni, parents and friends who live there. By way of trivia, our most expensive mailing charge is $5.58 per issue to a location I won't specify, as I don't wish to embarass the person receiving the magazine. Taylor University feels it's important to spend that amount of money to maintain communication with all members of its family. Whether next door in Upland, or next day in Thailand, each family member is equally important.

Sometimes Equality and its family members, Peace, Freedom and Love, aren't accepted by others on our sphere. This magazine shares a glimpse of nations that are struggling for justice.

And I guess that's why I prefer my favored map. The world, at least on paper, is equal. May we someday transfer that philosophy to the hearts of all men and women.

Kurt E. Bullock '81, University Editor

# TAYLOR UNIVERSITY

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On the cover: "The earth is the Lord's, and everything in it, the world and all who live in it, for He founded it upon the seas and established it upon the waters." Psalm 24:1,2 (NIV) [© The Image Bank/Don Carroll]



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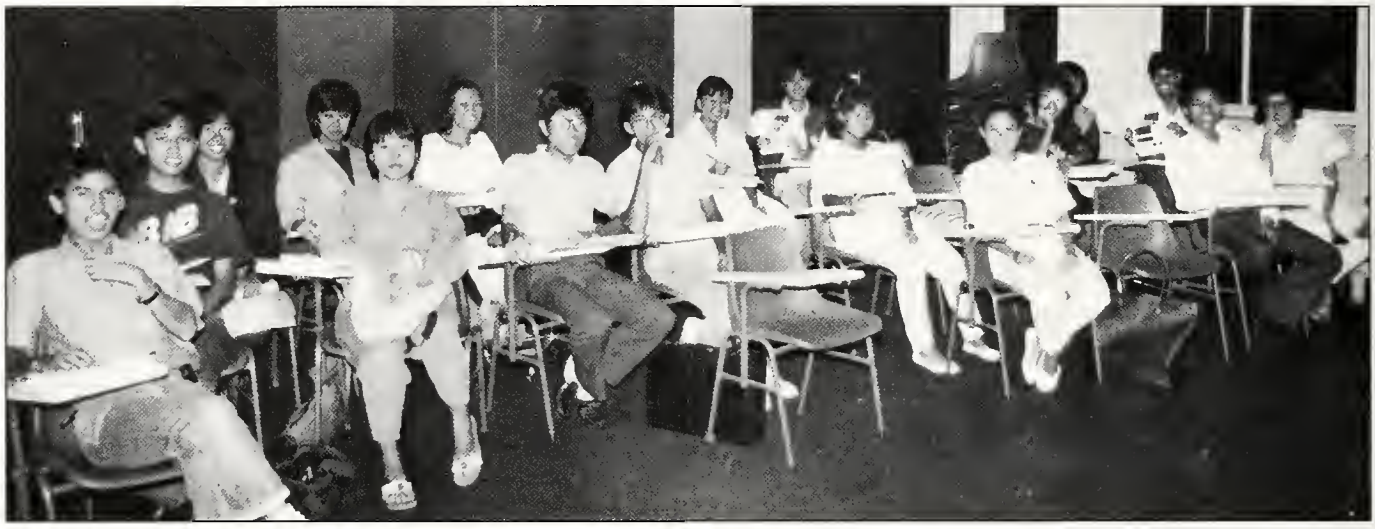
Dr. Bill Fry taught the first expository writing course offered at Singapore to a classroom of eager students (below); he encountered some of his students (bottom photo) during a trip down Orchard Road, Singapore's central business lane, as they were selling tickets to a Christian concert sponsored by the Singapore Youth for Christ.



# Taylor extends academic offerings to Singapore YFC

Taylor University is linked with Singapore Youth for Christ to offer courses in Singapore. Beginning with the fall semester of this school year, one Taylor faculty member at a time is in Singapore teaching courses and supervising local faculty teaching Taylor courses.

A total of 30 hours is offered part time over a two-year period, leading to a certificate. Students apply for admission to Taylor, receive Taylor credit, and Taylor issues a certificate upon completion of requirements.

Dr. William Fry, professor of English and head of Taylor's English department, was in residence during the fall semester, with 18 students enrolled (see "Planes, Trains and Buses," p. 35). Dr. Beulah Baker, professor of English, taught in Singapore during the spring semester, with 22 students participating.

Singapore Youth for Christ provides the teaching location, all publicity, the local faculty members subject to Taylor University approval, and all other local arrangements.

Taylor University began the program with support from the Christian College Consortium internationalization grant and, with the grant expiration, receives subsidy from a donor.

The program has specific goals:

- Courses in Singapore appropriate to undergraduate level
- Biblical studies with liberal arts disciplines and other studies integrated with the Christian faith
- Credentials recognized by a certificate (an integral unit of studies — something less than a bachelor's degree, but complete in itself)
- Credits transferable for degree completion
- Direct involvement of Taylor faculty in teaching or overseeing
- Opportunity for United States students to study in Singapore
- Opportunity for Singaporean students to complete a degree at Taylor University

Students from Christian College Coalition colleges may attend a semester in Singapore, as a visiting Taylor University student. The financial and credit transfer arrangements are the same as if the student were on the Upland campus.

For information, contact Dr. Richard Stanislaw, Vice President for Academic Affairs, Taylor University, Upland, IN 46989. — RS

# Alumni prove important to the recruiting effort

Karen Muselman's car tallied 14,000 miles this fall while she travelled — alone — around the Midwest as an admissions recruiter.

The mileage is incredible, but it's returning to an empty hotel room night after night that she finds wearing. "When I have a chance to stay in a home of an alumnus, it means so much," Muselman says. "People have encouraged me along the way, and alumni have been wonderful."

Opening up their homes to student recruiters is only one of the many — and special — ways alumni can assist Taylor's admissions effort and give to the school in an intangible way.

And while recruiters visit three or four high schools a day and spend three nights of the week at college fairs or other meetings, they find that alumni-assisted activities prove much more fruitful. Alumni can arrange a dinner for prospective students and their parents while a recruiter is in the area, or they can set up a 15-minute time slot for the recruiter to talk to their church youth group — with Taylor providing pizza or ice cream for the kids.

Alumni and parents can also participate in the admissions effort by sending in names or, better yet, bringing potential students to campus. Gas mileage is paid by Taylor, as well as boarding and a complimentary meal.

Bringing a student to campus is important, Muselman says. "They have a lot more credibility with the kids than we do. I'm a paid recruiter, but when an alumnus or a parent brings students to campus, the kids know they're doing it from the heart."

Educating alumni and parents in ways in which they can help Taylor's admissions office is crucial to its success, says Greg Habegger, who joined the staff in January. In just a couple months, Habegger has realized how successful the slightest opening can prove to be. "Taylor sells itself," he says. "I've been impressed with the reputation."

He recalls a recent experience at a Christian Youth Center with eight other college recruiters. "For some reason, the kids come to talk to the Taylor rep. I don't know if it's because of our display, whether the person already knows about Taylor, or what. They want to know more about Taylor."

Muselman and Habegger stand in front of Taylor's large and colorful display; they let students know up front that Taylor is a four-year, interdenominational Christian liberal arts college. The recent U.S. News & World Report article, ranking Taylor seventh in the Midwest and West among liberal arts schools, has been a boon; it is part of the display. "That gives us credibility right away," Muselman says. "It really helps."

The school's credibility comes genuinely from its representatives. "I had a great experience here," Habegger says, "and I enjoy talking about my experience. The kids who are the most fun to talk to are the ones who want to hear about your college experience."

"I really believe in Taylor," Muselman testifies. "It gave me so much, and I want kids to come here so they can get a good perspective on life — on a Christian life. I feel this is one way I can give back to the school what it gave to me."

Muselman's job changes this summer; because of the significant number of Taylor students from the East Coast, and on the urging of alumni from the coast asking Taylor to recruit there, the admissions office is establishing an East Coast representative.

Muselman is looking for assistance from East Coast alumni for potential student names and meeting arrangements. "Taylor University does a lot better through these methods than going into a public high school," she says. "This is what we hope to do on the East Coast — enter alumni homes and meet students in a comfortable, personal setting. Alumni often don't realize how much this helps Taylor." -- KB

## Admissions Notes & Stats

Herb Frye, dean of admissions, is pleased to announce that Karen Muselman has been promoted to the position of Coordinator of Admissions Counselors. Karen will be a travelling representative, plus coordinate the activities of Taylor's admissions counselors.

The admissions office has instituted a policy of reimbursing gas expense to anyone bringing a group of three or more prospective students to Taylor's campus and presenting gas receipts for one way (maximum amount: $100). The group of students must be accompanied by a parent, teacher, Christian youth worker, pastor or Taylor alumnus.

Enrollment for fall, 1988, is ahead of schedule. As of April 15, over 1,362 applications for first-time freshmen had been received. The admissions office is anticipating a full enrollment for the fall semester.

Campus visits for September through March numbered 1,039 as compared to 733 visits for the same period of the previous school year. We have been busy!

Are you aware of quality students interested in a Christian liberal arts college? Contact the admissions office at 1-800-882-2345 (Indiana) or 1-800-882-3456 (nationwide); we need name, address, name of high school and year of graduation.

# Heritage and vision key messages at Orlando dinner

Dr. Jay Kesler shared the heritage of Taylor University and his vision of the school's future to over 100 alumni and friends and a presidential reception and cultivation dinner in Orland, Florida, on February 6.

Twenty years after Thomas Jefferson's death, in the same summer that Abraham Lincoln first went to Congress, and two years before the city of Chicago was founded, Methodist leaders established what was then Fort Wayne Female College, Kesler related to his audience. He also told of Bishop William Taylor, the "stand-up, bare-knuckle, win-'em-to-Christ kind of fellow they needed" in 1849 in San Francisco. " He was a man of the soil who, with great vision, wanted to win the world with the Gospel of Christ," Kesler said. "It's that kind of man after whom our forefathers named Taylor University."

Kesler stated that the present-day Taylor University is not a "Sunday school with a football team," but a serious academic institution with a faculty representing 55 graduates schools from around the world.

Sharing his personal vision for the institution's academic future, Kesler said that Taylor will not only be what it has been, butwill also grow and improve. God will always keep the spiritual vision of Taylor alive, Kesler stated, and added that his financial vision for the institution was that "every young person who comes our way" will be admitted, regardless of socio-economic background.

Kim Wickes, a blind Korean woman, performed several songs as well. Miss Wickes was blinded as a child in an explosion during the Korean War. She has performed extensively with the Billy Graham Crusade team. — JG

Kim Wickes (above) shared in song at the Orlando dinner. Among those in attendance were Carol and Charles Keller, seated with Mrs. Joan Horne, wife of board of trustees member John Horne (above left, left to right), as well as board of trustees member Les Gerig and Joyce Tunnall of Plant City, Florida (left), a friend of President's Associates member Jessie Cain.

# Taylor President's Associates total nears 300 mark

Since the beginning of this school year, Taylor has experienced an increase of 69 new President's Associates, bringing the total active membership to 280. Associates are those individuals or couples who have contributed $1,000 or more to the Taylor Fund in a single year.

Listed below are the additional new Associates since production of the winter Taylor University Magazine. If you would like additional information about the President's Associates program, please call Steve Manganello at 1-800-TU2-3456 nationwide, or 1-800-TU2-2345 in Indiana.

Mr. & Mrs. Lawrence Crabb, Jr.
Warsaw, Indiana
Mr. & Mrs. Robert T. Cunningham
Decatur, Illinois
Mr. Proctor A. Dick
Chatham, Ontario
Mr. & Mrs. James Glenn
Spencerville, Indiana
Mr. & Mrs. Kedwin D. Graber
Berne, Indiana
Mr. & Mrs. E. James Graham
Arlington Heights, Illinois
Dr. & Mrs. Dale Heath
Upland, Indiana
Mr. & Mrs. Timothy Hoeksema
Neenah, Wisconsin
Rev. & Mrs. Ross McLennan
Lakeland, Florida
Miss Laurel G. Meissner
Prospect Heights, Illinois
Mr. & Mrs. Kenyon C. Nussbaum
Berne, Indiana
Mr. & Mrs. Ronald W. Nussbaum
Berne, Indiana
Mr. & Mrs. Gene Pashley
Marmora, New Jersey
Dr. & Mrs. C. Edward Smyth
Seattle, Washington
Mr. & Mrs. Dana Sommers
Grand Rapids, Michigan
Mr. & Mrs. W. Donald Thorpe
Muncie, Indiana

# Taylor to visit 1989 Rose Bowl

Paul Patterson and his perennially-powerful Trojans' basketball team will pay a visit to sunny California for two games next winter, and alumni, parents and friends have a chance to join them.

Members of Taylor University's 1989 Rose Bowl Tour will watch Patterson's squad battle Biola University and Chapman College, tour Universal Studios, watch the Rose Bowl Parade, and attend the Pasadena's 1989 Rose Bowl game between the football champions of the Pac-10 and Big 10 conferences.

While staying at the Marina Beach Hotel in Marina del Rey, lodgers will be just one block from the Pacific Ocean, within walking distance of beautiful Venice Beach, only blocks from Marina del Rey's extensive shops and malls, and just minutes from Beverly Hills and Santa Monice. Plenty of free time will be available to shop and sightsee.

The tour leaves Indianapolis International Airport on December 28 and returns January 3. Price is $1,215 for single, $940 for double, $905 for triple, and $870 for quadruple occupancy, and includes round-trip airfare, six nights of lodging, group transportation in Los Angeles, tickets for both basketball games, a tour of Universal Studios and float construction for the Rose Bowl Parade, the opportunity to watch the parade, and a ticket to the 1989 Rose Bowl football game.

A $200 deposit is required, fully refundable before October 1; balance is due by November 1.

To register for the 1989 Taylor University Rose Bowl Trip, contact: Director of Athletics, Don J. Odle Gymnasium, Taylor University, Upland, IN 46989. — KB

# *NAC phonathon boosts giving percentage*

The first annual NAC alumni participation phonathon has met with great success!

The most recent statistics indicate that, of the alumni contacted in this year's calling, an overwhelming majority are pledging to participate.

President Jay Kesler and the National Alumni Council have established a goal to increase the percentage of alumni participation in giving and to eventually lead the nation in this category. This year's success will definitely contribute in the pursuit of this goal.

Taylor University wishes to express a special thank-you to the 195 alumni callers and to all alumni who have committed themselves to Taylor University this year. -- SW

Mike May, president of the National Alumni Council, seeks assistance from a fellow alumnus during the NAC's February 13 morning of calling for Taylor Fund.

# Parents' Cabinet seeks more active role

An ad hoc committee of the Parents' Cabinet held a special think tank session January 22-23 to develop ideas for how best parents of students can assist the university's administration.

The panel was comprised of past Parents' Cabinet members, current members of the Parents' Cabinet Executive Committee and current administrators. The group determined that the university must develop a strategy for the Parents' Association, and that parents must be used as a front line of action, for they represent a resource Taylor does not wish to ignore.

On hand were Dwight and Joyce Peterson, Mary Ferris and Gene Rupp, past members; Don Wrigley, Chuck Yeager, Steve Resch and Bob Smith, current members; and Tom Beers, Jay Kesler, Daryl Yost, Chip Jaggers, Wynn Lembright and Dick Stanislaw, administrators. -- KB

Jay Kesler articulates a point (above) to Mary Ferris while Tom Beers listens in; Chuck Yeager, vice president of the Parents' Cabinet (left), directs the flow of the Think Tank session while jotting down a wall of ideas detailing how parents can become more involved.

# Patterson guides Trojans to seventh straight 20-victory basketball season

Coach Paul Patterson does his teaching both in the classroom and on the court. At left, he makes use of a break in the action to work with junior Scott Dean.

Paul Patterson calls coaching "an act of faith — kicking it out there, following behind it, and seeing where it goes."

If that was all there is to it, there would be many, many more successful coaches out there today. It's actually the word "faith" that sets Patterson's coaching apart from the rest; it is his faith in God, in his players, and in his own abilities to draw God-given talent and ability from his players that makes Patterson's basketball program successful.

Statistical success is evident. Following this year's 25-8 record, Patterson has recorded seven consecutive seasons with 20 wins or more. Add to that three District 21 championships in the past five years, and notice that several games each year are played against NCAA schools, and it's obvious the annual 20 wins is more than a string of luck.

Patterson won't take credit, though, passing the honor instead to the players. "Coaches don't put in things that aren't already there," he says. "They can only bring out the talents and abilities God has given these players. If our guys show courage, perseverance, it's because those qualities were there already.

"We've had quality people who are willing to work hard and not give up easily," Patterson adds. "That goes for assistant coaches as well as players. They've been willing to sacrifice in a way that makes the group stand out more than the individual parts."

Patterson's system builds leaders, not stars; that stems from his philosophy of being an educator first, a coach second. In Patterson, the coach is a teacher.

"This is preparation for life itself," Patterson says. "It's not a step to the NBA — maybe an M.B.A., hopefully," he adds, smiling at his own twist on words. His tone regains seriousness as he discusses the goals of his basketball program.

"We want to show employers, graduate schools, that our guy can do difficult things, because he's done them already in our program. I hope our players know that in their hearts, too. God will give you success in your life if you're faithful to his calling."

While Patterson, like all coaches, looks for shooting and overall athletic ability in his recruits, there is a more important ingredient. "The number one thing that determines success is how competitive a kid is, how much he wants to play the game," Patterson says. "We've seen people with a lot of ability fail miserably. Their commitment to being good will be tested in our program."

Patterson players, like their coach, are intense on the court; Patterson himself lists discipline and aggressiveness as chief traits of his teams. "The thing our guys do the best is play to win," he says. "I don't think we're a great defensive team, although I like to think we're a good defensive team; I don't like to think we hold the ball just to hold the ball. We try to find ways to win the game."

The game has changed in the past nine years with the addition of a 45-second shot clock and three-point basket, but the coach hasn't. "Some people will say I've mellowed a bit since I've been here," Patterson says, and smiles. "I still think I have the same sense that it's going to be done the right way, as long as I'm here."

Winning hasn't come easy, though; during the past nine years, 60% of Taylor's games have been on the road. "That's not the way you draw up a schedule for success," Patterson says. "It takes a 'Back's-to-the-Wall' mentality, almost. When you go on the road, you don't usually get the breaks. You have to be tough-minded."

Taylor lost in the district championship to host Grace College this year. Patterson believes next season's team ought to be better in parts of the game because of this year's experience, but there is a great deal of work ahead if the title is to be recaptured. "Our kids are going to have to be willing to pay a bigger price than they paid this year," he says.

But no one has more faith in their potential than the coach. -- KB

## Winter sports reports

**Men's Basketball**
**Team Record:** 25-8
**Team Honors:** Second place, NAIA District 21; winners of Anderson University Invitational and Taylor/Ivanhoe's Classic.
**Individual Honors:** Jim Bushur, NAIA Academic All-American, NAIA All-District 21, team scoring leader (21.3 avg), set record for most points in a single season (702); Jay Teagle, team rebound leader (6.7 avg.); Ryan Sorrell, team assists leader (173 — ties Joe Coffey for season school record).

**Women's Basketball**
**Team Record:** 11-16
**Individual Honors:** Heidi White, NCCAA All-District 3; team scoring leader (14.5 avg.); Lisa Anderson, NCCAA All-District 3; team rebound leader (8.5 avg.); Sue Kellum, team assists leader (84).

## 'Mission-minded' students minister in outreach programs

"When I see that people are blessed by the sharing done by our members with their music and drama, I feel really blessed by it. It is encouraging to see them performing to the best of their ability," says sophomore Tim Murphy, co-chairperson of Taylor Christian Artists (TCA), one of the seven branches of Taylor World Outreach (TWO).

Murphy's statement expresses what Michelle Shewan, coordinator for community outreach and TCA, finds unique about student leaders involved in campus ministries.

"I've worked at other colleges, and I am really impressed with the mission-mindedness of students here," she says. "They really strive to make it a priority in their lives and a lot of them perform way beyond what is expected of them."

Under the guidance of Diane Meyer and 16 other student leaders and staff, a corporate effort is made to challenge the general student body to be active participants for Christ.

The different branches of TWO provide opportunities for students to go overseas on mission trips, visit homes around the area, share in churches through song and drama, and even disciple people they live with in the dorms.

"I have a bunch of dedicated students who are committed to what they are doing," Meyer says. "They are always willing to cross over from their area of responsibility to help someone in another area, and that kind of support is encouraging to see." -- PT

## Students serve through leadership

Leadership opportunities abound at Taylor University. According to Randall Dodge, director of leadership development and student programs, there are more than 400 student leadership positions available each year at Taylor University — a number which represents 28% of the entire student body.

Reasons Taylor University students express for the continued interest in leadership are many and varied; for the most part, they all have come to serve.

"We do have a stronger and more developed program here by comparison with other schools and we also have full-time staff that helps with the leadership programs," says senior Lisanne Shupe, vice president of finance for the Taylor Student Organization. "This shows that leadership is a priority at Taylor. One other difference, though, is our focus on servant leadership; we try to serve others, Christ being the center of all we do."

Like Shupe, Julie Bagley, a personnel assistant (PA) desires simply to serve, just as the previous PA on her wing had done. For Bagley, that role model was sufficient motivation to become a PA.

"I had an excellent PA my freshman year," Bagley says. "She made me feel welcome immediately, and since I enjoyed getting to know people, I decided that I wanted to do the same for others."

Leadership's rewards far outweigh any loss of time from studies and social life required to fulfill a position responsibly.

"You're constantly putting yourself on the line because being a leader makes you more prominent," says junior David Flood, chairman of the student senate. "I feel the need to behave responsibly, and that has taught me many things about myself that I would not have learned if I hadn't challenged myself to take a leadership position."

A foundation of excellence is what Dodge hopes student leaders develop at Taylor. "I would hope that when students who have been involved in our leadership programs are given management responsibilites in business or a pastoral responsibility, they will walk into that position knowing what it takes to be a leader," Dodge says. "They will know how to set goals and motivate others to work toward those goals, so that when they have leadership roles they don't have to start at the bottom. They have an edge over other people." --PT

Janel Oestrike, a sophomore, leads a seminar on time management during last fall's High School Student Leadership Conference. The conference is one of many ways student leaders on the Taylor campus serve others by sharing their knowledge and expertise.

## Taylor seeks to fill fund-raising post

Applications are being accepted for the position of Associate Director of Development at Taylor University.

Letter of application and resumé may be sent to Dr. Charles R. Jaggers, Vice President for University Advancement, Taylor University, Upland, IN 46989.

Primary responsibility is to seek and secure current financial gifts for the Taylor Fund. Fund-raising experience is desired, but job experience which involved similar skills will be considered. Applicants must hold a bachelor's degree. Salary will be commensurate with experience and qualifications of the person hired. Taylor University offers an excellent benefit package.

## Paul Lightfoot keeps campus landscape under his green thumb

He obtains trees from a nursery in Iowa and roses from another in Oregon. He grows his own marigolds, zinnias and such, and everything else he buys with money made from sales.

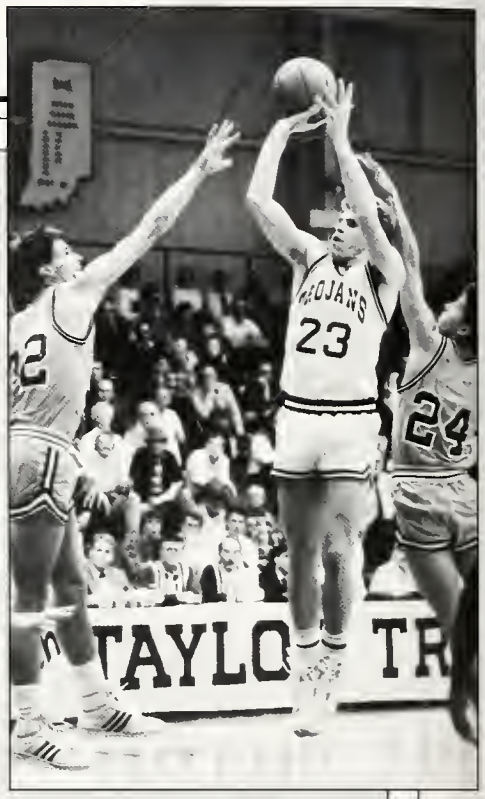
Left to his own devices, Paul Lightfoot, campus landscaper, has done well without the initial $4,000 budget allotted his department.

"I've developed a good relationship with nurseries, and we receive a lot of donations from them," Lightfoot says.

The beds of roses situated outside the student union were donated by Jackson and Perkins of Oregon, the largest rose-growing nursery in the nation. Several times in the past, a relative of Dr. Fred Stockinger, member of the board of trustees at Taylor University, who owns a nursery in Iowa, has donated birch, sugar and Norway maple, aspen, pine and flowering crab trees to the school.

"I grow the more common plants like marigolds, zinnias and petunias in the greenhouse at the science building," Lightfoot says, "and when I need funds, I sell some of those to faculty members.

Armed with a bachelor's degree in biology and a master's degree in botany, Lightfoot six years ago approached Gregg Lehman, then president of Taylor University, with the proposal of creating the position of campus landscaper on the staff. He was later given the responsibility of beautifying the school grounds, and for six years has pruned and shaped the campus into a garden fit for scholars to stroll through. -- PT




## *Bushur sets record*

Junior Jim Bushur set a single-season scoring record of 702 points, breaking Chuck Taylor's 1965-66 mark of 690 points. An all-district player and NAIA Academic All-American, the 6-2 junior hit 41% from three-point range, 53% from elsewhere in the field, and 89% of his free throws.

## Biology students attend conference, visit Harvard Med

Four biology majors and professor Andy Whipple travelled to Boston for the annual American Association for the Advancement of Science meeting in February and visited Harvard Medical School.

Seniors Steve Huprich, Jeff Regier and Julie Zehnder and junior Scott Lepor visited with Dr. Joe Brain '61 and Dr. Peter Valberg '64 while at Harvard. Valberg hosted some of the members in his home during the trip.

Following the trip, all four students presented reports to other science majors and faculty. Huprich spoke on surgical treatment of epilepsy; Lepor discussed Duchene muscular dystrophy; Regier reported on the development of molecular genetics, AIDS, and human genetic diseases; and Zehnder, a member of the women's cross country team, shared information about body composition, exercise, and female reproduction.

Regier's sessions were with James Watson, father of DNA, and Jerry Groopman, a leader in AIDS research; during the trip, the group was able to visit Groopman's laboratory. "It was really a fascinating week," Regier told those attending the report session. "The sessions were terrific and gave me a lot of information. It was interesting to meet and learn from people who are out there doing the research."

Dr. Peter Valberg (far left) discusses some of the items in his office and laboratory at Harvard Medical School with Taylor students (from right) Scott Lepor, Jeff Regier, Steve Huprich

# Helena receives new inhabitants; Fine Arts next step

Renovation of the Helena Building, which was ravaged by fire in August, 1986, will be completed by mid-June, as authorized by Taylor University's board of trustees at its February meeting.

The lower and middle levels of the building will contain the admissions office; the upper level will house the Office of the President. The new locations of these two offices offer several advantages, says Dr. Daryl R. Yost, provost/executive vice president.

"The fact that it's one of the older buildings on campus, it represents the strength and stability of Taylor University," Yost says. "The Helena Building is located in a visible, central location on campus; I think that's important to the Office of the President, especially because our president is Jay Kesler."

Yost adds that a great number of prospective students and their parents will visit admissions on a daily basis. Housing the Office of the President in the same building will provide high visibility of Taylor's chief officers.

This is the first in a series of moves that will create a more cohesive academic community on campus. Financial aid and the office of academic affairs will move into space vacated by admissions and the president's office, but the big move will be the realization of Taylor's Dream of Distinction: Phase II of the Fine Arts Facility.

The board of trustees has authorized the raising of dollars to meet the matching $500,000 Dream of Distinction Grant from Lilly Endowment. Phase II of the Fine Arts Facility will contain the visual, communication and theatre arts areas. No timetable has been set, but "In order to benefit from the Dream of Distinction, we're going to need to be addressing that in the next few years," Yost says.

Completion of the Fine Arts Facility will vacate Sickler Hall and the Ayres Building. Major renovation will occur at Ayres, with the lower level eventually housing information services, the main level containing a campus alumni center, six to 10 faculty offices, academic affairs, and perhaps president's office. "The major reason is the very strong feeling among some people that the Ayres Building epitomizes the collegiate model of what the Office of the President should be housed in," Yost says in explanation of the last potential move. "We certainly hope Ayres will be the hub of a lot of activity, by both internal and external constituencies. It would be nice to have the Office of the President closely aligned with that use."

Sickler Hall has been reserved for housing the William Taylor Foundation. Though it will be remodeled by Foundation funding, its facilities will not be restricted to use by the Foundation. Sickler Hall will house personnel and various collections, including the Compton artifacts, and will contain meeting rooms.

The board has decided that plans for a residence hall will proceed only when adequte funding is available. Any residence hall will be built with the intention of adding a conference center.

## *Proof of summer's labor will be in fall's improvements*

Replacing many of the blacktop walkways with concrete sidewalks to improve pedestrian traffic patterns is a chief task of this summer's construction work on campus.

In all, about $300,000 worth of work, about half of that amount paid through Housing and Urban Development reserves, will be tackled.

Lighting will be added to walkways, the Ayres Building will receive a new roof and concrete porch, and the entrance to the Rediger Chapel/Auditorium will be recarpeted. Additionally, the campus loop will be resurfaced from Reade Avenue to the Hodson Dining Commons/Odle Gymnasium access road, water heaters will be replaced in some residence halls, the dining commons will receive a new heating system, and the Nussbaum Science Center will receive a new roof.

# Verratti has poet's heart, but mind for artificial intelligence

Students played a major part in developing this issue. Articles by Cory Walsh and Marie-Claude Julsaint appear in the feature section of the magazine; Thom Verratti, a junior computer science/systems major, wrote the poem on the back cover.

Although he is in the artificial intelligence track of Taylor's computer science program, Verratti obviously has the heart of a poet. He won both first and second place in the poetry division of this year's *Parnassus* competition, as well as capturing first place in the short story division. Verratti is from Waukegan, Illinois.

*Parnassus* is an annual student literary competition; entered work is published in a bound booklet. Copies of the 1988 *Parnassus* may be ordered by writing to *Parnassus*, c/o Ken Swan, Taylor University, Upland, IN 46989. Price is $1.50, plus $.50 for postage and handling. This year's staff, led by editor Jane Huntzinger, was composed entirely of sophomores and juniors.

Thom Verratti '90

# Kaleidoscope: Considering Our World

by Dr. Jay L. Kesler '58, president

The term "global village" was introduced into the world's vocabulary in 1966 in Marshall McLuhan's best seller *The Medium is the Massage* (sic). Thousands of speeches, seminars, books and studies were spun off into what in the late sixties became almost an industry in itself. We were warned to prepare for the population explosion, information gridlocks, food shortages, political tensions over abundance and scarcity, depletion of fossil fuels, and a host of other predicted calamities.

To the Taylor family, the world did not become a 'global village' in 1967, and the 'Third World' has not existed. We have sung since childhood 'red and yellow, black and white . . .' without prejudice, with the firm commitment that 'This is Our Father's World.'

Optimists saw technological advances and scientific discoveries accelerating to meet the challenges. Pessimists wrung their hands and sorted through apocalyptic options, nuclear and biblical. For many, this news of a shrinking, interdependent world populated by diverse peoples, still largely strangers to one another, began a retreat into nationalism, increased isolationism, and militarism fueled by national pride or a fear of personal loss.

It was in this climate that the superpowers began to refer to the unaligned nations as "The Third World People" — people to be cultivated for individual political purposes. Others have sought to promote understanding, mutuality of solutions, and the sharing of the abundance of our material, technological and spiritual resources.

To the Taylor family, the world did not become a "global village" in 1967, and the "Third World" has not existed. We have sung since childhood "red and yellow, black and white . . ." without prejudice, with the firm commitment that "This is Our Father's World." Our namesake, William Taylor, aboard sailing vessels in the mid- and late-19th century managed to visit, lecture, plant churches, and build schools and mission stations in Africa, Asia, South America, Australia and Europe as well as build the first Methodist church in California.

Just a few weeks ago a friend told me of visiting a church named for Bishop Taylor in Hyderabad, India. This account held a special significance to me as I remember my first

visit to that city by jet and automobile to have been a grueling ordeal in temperatures above 100°. It is hard to conceive of Bishop Taylor travelling to Hyderabad, India, on a horse or donkey without air conditioning. This indeed was a cross-cultural exposure that set the tone for our modern era.

The Taylor experience has been for these 142 years a world experience. Missionaries, agriculturalists, doctors and teachers went to Africa; and Sammy Morris became the first of many to come and study here from that continent. Bishop Ralph Dodge, a white man and Taylor graduate, was elected to his office by Africans. Don Odle was challenged by Madame Chiang Kai-shek to bring a basketball team to Formosa; and not only Venture for Victory but sports evangelism was born. Missionaries followed to not only Taiwan but to the Philippines, Hong Kong, Japan and Indonesia. Ted Engstrom has devoted his life's energy to world evangelization and the worldwide relief of human suffering through World Vision. Hundreds of others, just as important to God and the world, serve unheralded in small and large places of global need.

At the writing of this account, Dr. and Mrs. William Fry, and now Dr. Beulah Baker, have just returned from teaching at the Taylor extension campus in Singapore — a program born on the shared vision of Dr. Herbert Nygren, Dr. Richard Stanislaw, Taylor board member Dr. Fred Stockinger, and Singapore Youth for Christ.

Under the leadership of Bob Davenport, students have bicycled across Europe and Israel, now even China. Young Chinese will soon bicycle coast to coast across America in what promises to be one of the most in-depth cultural exchanges of world youth ever conceived. Few Americans, beyond a few National Geographic pictorial articles, have had such exposure to the American grass roots.

Through Taylor World Outreach and affiliate agencies, approximately 2,000 students have travelled overseas on cultural, educational and mission experiences in recent years.

The challenges of the "global village" are with us. Many are still not addressed or understood and few, if any, are solved. It remains the vision of our Taylor community to continue to join with the many other sister institutions in the educational, business, political and church community to be world Christians and to encourage our historic commitment to responsible world citizenship.

We share the challenge and excitement of international commerce, interdependent manufacture and shared technology. We are excited that our students are learning and teaching in Africa, South America, and around the Pacific rim. To Taylor University, the concept of internationalizing the curriculum is not only a matter of teaching, textbooks and awareness, it is a matter of faith and commitment. As always, this is for us not only the challenge of the "global village" but a response to our ever-enlarging interpretation and understanding of the Great Commission. This issue of the Taylor magazine opens a few of the specific stories to our understanding. -- JLK

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by Richard Hoagland '73

## Afghans fight for freedom . . .

# On the Frontier

An entire generation of Afghan children, many who have never seen their own country, are growing into adolescence militarized. The role of Afghan women has been set back a full century. Though a Soviet withdrawal from Afghanistan is virtually assured, the nation's political and societal structure has been deeply fractured over the past eight years. Dick Hoagland '73, the United States Information Agency's public affairs officer for Afghanistan, shares his thoughts on a nation torn apart in its struggle for freedom and peace.

My friend Wakil was 19 years old and in his second year of law college that Christmas night in 1979 when the Soviet troop transport planes began to rumble into Kabul airport in Afghanistan. "By the next day," he told me, "I knew that I would never get my law degree." Wakil was already at that time in the underground Resistance against the Afghan communists who had come to power in the Saur Revolution of April, 1978.

A student indistinguishable from the others during the day, he met secretly at night with classmates and professors to study the Holy Koran, pray, and prepare anti-government leaflets for clandestine distribution throughout the capital.

The invasion of his homeland by what grew to be an occupying force of about 115,000 Soviet troops galvanized his resolve to leave school, flee to the mountains surrounding his home village south of Kabul, and join the armed guerrilla fighters known as *mujahedin*. He last saw his mother six years ago and thinks she may have been killed in a bombing raid that reduced his village to rubble.

At the time of the Soviet invasion, Afghanistan may have had a population of 15 million. Eight years later, 1.2 million Afghans are said to be dead. Hundreds of thousands more are maimed, widowed, and orphaned. Afghans comprise the largest refugee population in the world: about 3.5 million in Pakistan and perhaps another 2 million in Iran. Inside Afghanistan, at least another million, and maybe as many as 2 million, are internal refugees. Fully half the pre-war population has been killed or severely dislocated. Proportionately,

An Afghan girl (left) is one of many innocent children victimized by the Afghan conflict; a day before this picture was taken, the Soviets destroyed her house (Qandahar Province, November, 1987). Afghan boys (below) display their AK-47 Kalashnikovs, the most common weapon of the Soviet-Afghan war. (Khost, Paktia Province, January, 1988.)

that would be the equivalent of 120 million Americans.

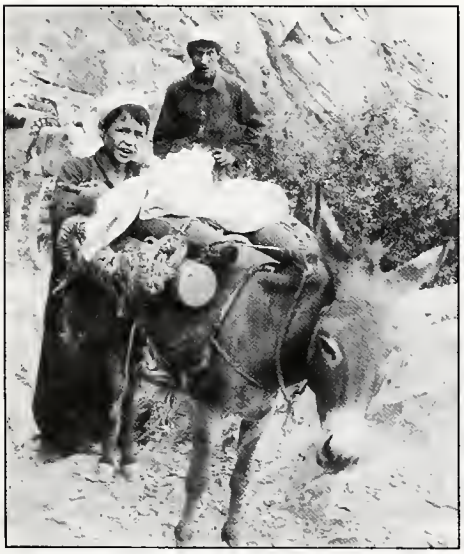
Death in wartime is abstract. The statistics pass before the eyes like stock quotations or temperatures on weather charts. Death has to be personalized to gain meaning. Another of my best Afghan friends was assassinated on February 11, mowed down by AK-47 automatic rifle fire point-blank in the chest. When I called on his son three hours later to offer my condolences, dried pools and spatters of blood still stained the floors of his courtyard and the living room. As the son and I quietly talked for a few minutes, he toyed with the casing of one of the bullets that had killed his father.

Dr. S.B. Majrooh, formerly an eminent professor at Kabul University and a provincial governor, was the

founder of the Afghan Information Center in Peshawar, Pakistan. He was respected by anyone who cared about Afghanistan — journalists, academics, diplomats — as a careful observer and analyst of what was happening to the country he loved. I had spoken with him at a diplomatic reception the night before his murder. Twenty-four hours later, his mutilated corpse personalized death for me in the Soviet-Afghan War.

Who brutally murdered this charming and erudite gentleman? The killer, as often happens here, made a clean getaway. Some believe that the communist regime in Kabul ordered him killed as an explicit warning to Afghan intellectuals and technocrats exiled in the West not to return to try to play a role in forming a transition government. Others say that radical elements in the Resistance itself had him eliminated because his political views were too moderate. Still others theorize that it was a revenge killing, which is also not uncommon here, purely a personal or family matter.

Even when the Soviet troops withdraw . . . the political and military leaders of the Afghan refugees will have to deal with the remnants of that regime, its diehard military supporters, and, especially, the members of . . . the regime's dreaded secret police.



Utilizing pack animals is one of the most common methods of weapons transportation. (Ningarhar Province, August, 1987.)

Afghan culture and politics are complex.

The Resistance has formed itself since 1984 into a loose confederation, now called the Islamic Unity of Afghan Mujahedin, composed of seven competing political parties. Those parties are differentiated to varying degrees by ideology, ethnicity, and tribal as well as religious and personal loyalties. One of the parties espouses Saudi Arabian Wahabbism, a puritanical sect of Islam. All the other parties represent the Sunni branch of the Muslim faith, some with an overlay of Sufi mysticism. Several parties are radical Islamicits, demanding, but finding it hard to define, a purely Islamic state, thoroughly theocratic and technologically modern at the same time. And yet other parties are traditionalist, nationalist, or royalist, fervently hoping for the return of the exiled King of Afghanistan, Zahir Shah.

All say that they are fighting *jihad*, a holy struggle or just war. And all agree, whether they be anti- or pro-Western, that they want an Afghanistan for Afghans. They want to purge Afghanistan of communism and establish whatever political culture best suits the Afghan people. Being fiercely independent, most appear truly to detest extremism of any stripe.

As I write this article in early March, what is billed as the last round of proximity talks is underway in Geneva. They are called proximity talks because the two principals — Pakistan and the Kabul regime — speak to each other only through the U.N. Special Mediator, Diego Cordovez. These are the negotiations which are expected to lead to the withdrawal of the Soviet occupying force from Afghanistan. And yet, as we understand the negotiations at this moment, they will not necessarily lead to the immediate removal of the Soviet-installed regime of General Najib, which is ensconced in Kabul. Even when the Soviet troops withdraw, as we believe they will, the political and military leaders of the Afghan refugees will have to deal with the remnants of that regime, its diehard military supporters, and, especially, the members of KHAD (or WAD), the regime's dreaded secret police.

Many questions are waiting to be answered. What role will the *mujahedin's* main regional commanders play in the future? Can the leaders of the current seven Afghan political parties headquartered in Peshawar expect to play any long-term role in forming a new, stable government for their war-torn nation? What kinds of deals will be cut and coalitions formed? The answers to these broadest of questions can come only with the working out of the historical process.

Of more immediate concern is the eventual return of the refugees. Three and a half million Afghans in Pakistan (not to mention the 2 million in Iran) cannot expect to pack up their pots and pans, roll up their carpets, gather their flocks, and go home overnight. Without carefully coordinated planning by aid-giving governments and international humanitarian relief organizations, the refugees will return to their land to find devastation, misery, and starvation.

The rapid repatriation of this many refugees is unprecedented in modern history. Will enough food be provided to see them through their first year until they can plant and harvest their crops again? Will there be enough equipment to help them find the buried mines and unexploded bombs in their fields so that not too many will be maimed and killed as they plow? How can health care be delivered to this many people in transition? Will vaccination programs be adequate to prevent the epidemic outbreak of disease?

Assuming a network of basic clinics and relief centers can be set up to cover the remote villages of this isolated country, will the political and military situation be stable enough to allow the delivery of essential goods and services? And if General Najib's regime manages to hang on in Kabul for awhile after the withdrawal of the Soviets (an iffy proposition, but one that must be considered), can aid-givers afford to work through that central government and risk the enmity of the Afghan people by appearing to lend material support to the regime?

These are major theoretical questions. But practical ones must also be faced. Assume, for example, that the aid-givers determine that newly-free Afghanistan needs 1,000 tractors on short order. Can that many be bought in Pakistan, itself a developing nation, without destabilizing the agricultural economy and, thus, the domestic politics of that country? Assume, for another example, that Afghans will need 100 metric tons of wheat as emergency provisions to see them through the first winter. Can the transportation infrastructure handle these needs? Who will pay?

*Mujahedin* prepare to fire a BM-12 rocket into a Soviet post. (Soto Kandaw, December, 1987.)

When we consider the reconstruction and rehabilitation of Afghanistan, we have to look beyond the macro-economic and macro-political structures to the human level. What happens to the individual citizens of a nation that has been at war for nearly a decade? Take, for example, the following article which appeared in a Peshawar newspaper on March 1:

TERRORIST BOY ARRESTED. The police have arrested one Afghan terrorist boy, Khalilur Rehman (10), and handed him over to the Crimes Branch Police.

During the interrogation, the terrorist confessed that he had placed a bomb in a bus which went off in Charsadda bus stand.

The 10-year-old boy also confessed that he belongs to the Afghan secret (police) agency "Khad."

He further disclosed that many other minors were also sent to Pakistan by the Khad for explosions at different places.

An entire generation of Afghan children, many who have been born in the refugee camps and never seen their own country, are growing into adolescence militarized. Even if only a relative handful like Khalilur have been subverted into terrorist killers, many tens of thousands more have reached adolescence and young manhood having had only one goal: to take up arms and join the holy struggle to kill the enemy. How can they all be reintegrated into a peacetime society?

Furthermore, what will be the role of women in free Afghanistan when the refugees finally return to their homes? Even though pre-war Afghanistan was a deeply traditional, patriarchal country, women in the isolated rural areas, where few strangers ever visited, often went about the villages and into the fields unveiled. Once they arrived at the camps in Pakistan where strangers abound, the Afghan men, especially the religious leaders, have tended to

enforce *purdah*, the strict physical isolation of women, to the extent that some women are not allowed to leave their rooms to use the outdoor toilets between sunrise and sunset.

In the pre-war Afghan cities, co-education, or even simply education for girls and young women, was slowly becoming accepted. But the Afghan communists attempted to force universal education for females as one of their many ill-timed social reforms. And now education for girls and women has come to be associated in the popular mind with "godless communism."

An Afghan politician named Hamed Karzai told me he hates the communists most of all because they have set women's progress back a full century in his country.

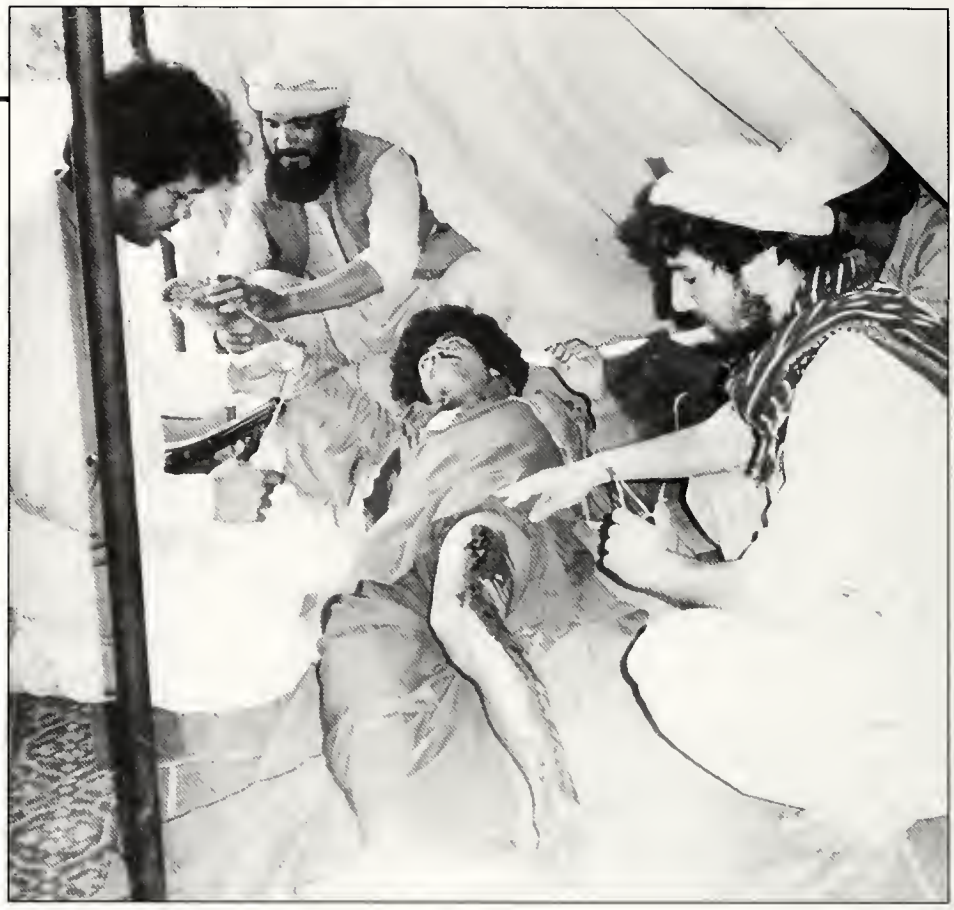
A much more mundane question is what am I doing here in Peshawar anyway? I am a Foreign Service Officer, an American Diplomat, employed by the United States Information Agency (USIA), and I am currently the Public Affairs Officer for Afghanistan. USIA's general mission is to tell America's story to the world. While the State Department concentrates largely on political and economic issues, we in USIA back up American foreign policy through media support, information provision, and educational and cultural exchange programs. In general, our specific role is Public Diplomacy, which can also be defined as bilateral public relations.

Our current program for Afghans is unique in that it is the only one in the world solely for a refugee population. Also, it is somewhat unusual in that we are helping the Afghans tell their story to the world, since the communist regime in Afghanistan has, for all intents and purposes, closed the war to the scrutiny of the world media.

The centerpiece of our program in Peshawar has been assistance to allow the creation of the Afghan Media Resource Center. Only one year old, this program, through a private-sector grant, has allowed about 120 Afghans to be trained in video, still photography, and print journalism. Distribution of their media products, produced by Afghans about their situation, is now extensive throughout Western Europe, Japan, and the developing world. A quirk in American law prohibits USIA-funded material from being distributed in the U.S.

Another function of my office is to provide facilitative assistance and political briefings to journalists who travel to Peshawar to cover the war. I see about 300 a year, from first-time freelancers to such "media stars" as Dan Rather, Tom Brokaw, Abe Lowenthal, and Roland Evans. Senior foreign correspondents for newspapers such as *The New York Times, The Washington Post, The Los Angeles Times, The Wall Street Journal, The Times of London, Die Zeit,* and *le Monde* are regular callers at my office.

The United States, along with other nations, has provided enormous support, both military and humanitarian, to the Afghan people over the last eight years. I believe I can say that because of USIA-Afghanistan, the story of the Soviet-Afghan War and of its unwinding ramifications is being told with a little more thoroughness in the world. — RH



A wounded freedom fighter is treated at a tent clinic. (Jaji, August, 1987.)

*Richard Hoagland, from Fort Wayne, Indiana, was graduated magna cum laude in 1973 with an AB in English. He subsequently served with the Mennonite Central Committee in Zaire and on the staff of the dean of students at Oberlin College, Ohio. He earned an MA and MFA degrees from the University of Virginia, where he taught Black African Fiction for two years in the Carter-Wood Institute for African and Afro-American Studies. In June, 1985, he joined the Foreign Service, and at the end of 1987 was confirmed by the U.S. Senate as a tenured, mid-level diplomat.*

by Kurt Bullock '81

# From Russia, with love

*Sergei Avrutin, a Russian Jew, received permission to emigrate last fall, thanks in major part to the persistence of professor Bill Fry, the telephone calls and letters of Taylor University students, and a special offer from President Jay Kesler. Now a Bostonian, Avrutin visited Taylor University for two weeks in January and shared his perspectives of his homeland with faculty, students and local organizations.*

At first glance, Sergei Avrutin reminds one of the Eastern European immigrant depicted in the popular television commercial who, after seeing the marvelous conveniences of Modern America, wildly shouts, "I luhf thees kahn-try!"

All illusion of steroetyped-simpleton immigrant is quickly dismissed — indeed, destroyed forever — early on in a conversation with Avrutin. It is replaced by the image of an intelligent, conscientious and serious young man who has had to make difficult choices, including the choice of leaving behind his family, friends and homeland to venture to the United States. There, he found his dream of freedom was more than a fairy tale.

Avrutin, 27, left the Soviet Union in December, thanks in part to aid by Taylor University students and Dr. William Fry (see 'Friends,' page 18). After short stays in Austria and Italy, he now lives in Boston, where he hopes to attain an education denied him in the Soviet Union.

Avrutin is a Russian Jew.

"When I finished high school, my dad and I had to go to different universities to find out if they welcomed Jews or not," Avrutin says. When a university was selected in his hometown of Leningrad, only three of the institution's nine colleges would accept him. Then, following graduation, when he wanted to work in a prestigious institute, discrimination was again obvious.

> If the opportunity ever came his way, Sergei Avrutin would know what to say to the leaders of the Soviet Union and United States. It wouldn't take him long; his ideas are covered quickly and concisely.
>
> To Gorbachev: "Soviet society is mentally sick because people live in very low conditions, people live without freedom, and they believe this is the only possible and best way of life. It is not fair; it is bad, and you have to heal this society. There shouldn't be any borders; all people who want to leave the Soviet Union must be allowed to go."
>
> To Reagan: "It is very good that you talk to the Soviet Union and the Soviet leaders. Nobody wants war. But you shouldn't forget about human rights. America will stop being America when it starts being indifferent."

"I was told — very confidentially, you know, not 'officially' — that they cannot take me," Avrutin explains. They say, 'I am sorry, but we can't take you.' And that is all. But they let you know; they let you understand."

Discrimination was life-long. "I remember when I was young, other children did not want to play with me because I was Jewish," Avrutin recalls. "It is a kind of saying in Russia — if someone is doing something bad, they say, 'You are doing this like a Jew.' "

Because of this, Avrutin told no one, not even his parents, that he regularly attended the synagogue. Religion of any kind is not allowed to be taught in the Soviet Union; religious books are forbidden to be published. "My first Bible I ever had was brought to me by an American tourist," Avrutin says. "We had one Bible for 200 people.

"There is only one religious philosophy, Marxism/Leninism. So when someone says, 'I believe in God,' the typical Soviet says, 'You are crazy! Where is God? Show me Him! How can you believe this?' This is the typical Soviet philosophy — 'So why should I believe?'"

Not only does the Soviet government stifle religion, be it the Jewish, Muslim, or Christian, it also spreads atheistic propaganda. "Atheism is promoted in the Soviet Union, it is propagandized, and at the same time there is no information about religion at all, no religious education," Avrutin says. "This is their way."

The discrimination works doubly. "There are Jews who want to be Communists, who have nothing to do with Judaism and no relatives in Israel. They would like to be Communist Party members, but no," Avrutin says.

Discrimination spreads beyond religion to nationality, too. Although there are 15 autonomous republics in the Soviet Union, there are over 100 nationalities. The Soviet Union is truly a melting pot.

Russians comprise nearly two-thirds of the current Soviet population; by

the year 2000, that percentage will drop to about 48%. The Central Asian republics, predominately Iranian and Turkish in background and practitioners of the Muslim faith, see the greatest growth rate. "This is a problem which is discussed in Soviet newspapers and in books because they don't know what to do with the republics, the population multiplying each year," Avrutin says. "I think they will first of all discourage Muslim religion as much as they can. Gorbachev has said we should fight religion in the Central Asian republics."

Feelings are occasionally strained between nationalities. Avrutin describes Georgians, famous for growing the best fruits and vegetables, who often earn more money than the educated engineers and teachers they sell to in cold Leningrad. "Officially the Soviet Union is proclaimed to be a country of equal opportunities — all people are equal, equal rights, equal standard of life. But in fact, it is not so," he says. "There are national problems."

None are more apparent than in the Baltic region, where ethnic pride rides

# 'They realized I had friends'

Something was odd — Bill Fry knew that before his group's bus had reached its Moscow hotel.

Sergei Avrutin was not the type of Soviet guide Fry had expected. On the 25-minute ride from airport to hotel, Fry sat with Avrutin; Fry recalls being "very diplomatic and complimentary" about things. During the conversation, he brought up Mikhail Gorbachev's name and mentioned how the Soviet Premier had impressed the Western world.

"Whatever emotion Sergei had shown in our conversation before dropped," Fry remembers. Taylor's English professor tried a new tack, stating how the Russians must welcome the change; again, no emotion. "It was contrary to what I had expected," Fry adds. "I anticipated Soviet flag-waving."

Avrutin, 27, had been called in as a replacement two days before the group was to arrive; he remembers being told the scheduled tour guide had "some kind of conflict." He was advised to take a train to Moscow from his home in Leningrad. There, he was informed that the group was from an American university, that it was studying Russian literature, and he was given a schedule of museums and sites for the tour.

He had gone through the routine before. "I know when American citizens come, they say, 'It is gorgeous; it is beautiful,' " Avrutin says now. "They sometimes don't want to understand the way of life.

"These people from Taylor had something really special, and then a little bit later I found out they are deeply religious people," Avrutin recalls. "That is why I felt I could be more open with these people. I felt we could become friends — real friends — and I really believed I could count on them."

He began to count on them the third night in Moscow. Avrutin, Fry and his wife Lura were in the hotel's coffee shop, talking. "It became evident very quickly that he was not a flag-waving, communist ideologue," Fry says. "He was not a Soviet, not a Russian, but a Jew, and he desired to leave the Soviet Union. That's when we talked about help."

If the desire to assist Sergei Avrutin in his quest to leave the Soviet Union was fostered that evening, it was stamped with approval later in the tour. The group had gone northwest by train to the Estonian border and the city of Pskov; it is a medieval city full of literary interest surrounding the Russian poet Alexander Pushkin, for he lived on an estate there following his banishment from the court in St. Petersburg. Buildings had been converted to museums, and while touring one of these museums, Avrutin pulled Fry aside to translate a Pushkin poem.

"The two greatest things in life are friendship and freedom," it read.

"That was a very moving moment," Fry remembers. "When you can reduce a feeling into so few words, the force of those words cements that idea in your mind."

Arriving in New York City on the return trip, Fry made several calls to Jewish organizations, asking for information and verifying what Avrutin had said. One suggestion was to contact Marcia Goldstone, director of the Indianapolis Jewish Community Relations Council.

Goldstone thought Fry and his students had been set up, a strategy the Soviets typically use to embarrass American tourists, to trap them; the item then becomes a good piece of Soviet propaganda. Goldstone didn't understand how the Soviets could allow a dissident Jew to remain three full weeks with the group. It was all too neat, all too coincidental, not to have some ulterior design.

"I don't think she was ever fully convinced," Fry says now, "but she gave us the benefit of the doubt. She gave us all the help and information we needed."

The students entered the project, writing and phoning Avrutin. They gave money to Project 26, as Avrutin had humorously appointed himself #26 in the check-off system Fry uses on tours when his group boards the bus. The money was to be used, if necessary, to implement any plans.

President Jay Kesler assisted, too; he wrote a letter to the Soviet embassy in Washington, D.C., offering Avrutin a Taylor scholarship. At first, Kesler heard no response; a second letter was sent, along with a copy of the first letter. A phone call from the Soviet ambassador indicated that he had no power, but that the file would be sent to Moscow.

"It wasn't until Sergei was in our home that I realized how important a role we did play," Fry says. About

high among Armenians; Lithuanians, Latvians, and Estonians have demonstrated national patriotism, Crimean Tatars have protested in Moscow. "They don't want to be Soviet at all. If they had the chance, they would form their own state," Avrutin says. People in the Baltic Republic, once independent, often refuse to speak Russian, the "mother language." And it spreads beyond that region, as well. Avrutin says that Russians frequently don't like middle-Asians, that Armenians don't like Georgians, and so on.

Avrutin shrugs off protests in these areas. "There is no organized political resistance in the Soviet Union," he says. "In some national republics, especially in the Baltic Republic, people feel really belligerent about Russians, about being a part of the Soviet Union. Their situation is pretty bad because they don't have enough support," he adds, referring to external support groups for Jews and others.

Revolt is out of the question. "None of these groups is large enough, none is concentrated enough," Avrutin says, noting that Soviet tactics to water down nationality problems are

98% of Russians wishing to emigrate are turned down; when Avrutin was called in for a response to his emigration request, he was cleared to leave the Soviet Union.

At the window where his freedom was granted, Avrutin noticed a file of papers on the counter; among the papers was a log of phone calls he had received from the West, a list of all his Western correspondence, and a copy of Kesler's letter. "He is convinced that the Russians simply didn't want to risk turning him down and start a flap with the people he had contact with in the West," Fry says, "especially at a time when they are trying to convince the outside world that there is openness."

"They know — they *know* — I have friends in the United States," Avrutin states. "They know Taylor students wrote me letters, called me and even sent a letter to the Soviet embassy in Washington. They realized I had friends."

Leaving wasn't easy though. Avrutin left behind his parents, who had sought emigration for the family in 1979 and been denied, and a brother who has since married a Russian; she does not wish to emigrate, and so the family appears to be staying in the USSR. Difficult, too, it was to leave his hometown of Leningrad and the memories built there.

Upon leaving the Soviet Union, Avrutin travelled to Austria for three weeks, then Italy for two months. He had studied English since 1983 (and speaks the language quite fluently), and so decided upon Boston, rather than his other choices of New York City or Los Angeles, when he moved to the United States in December.

Boston was a good choice, Fry says, because the city climatically, historically, culturally and architecturally resembles Leningrad. "It probably taps his Leningrad roots as well as any city in the United States," Fry says. "He's very happy there."

Avrutin recently moved out of a Russian enclave in northern Boston to force him to use his English constantly. Though he has a master's degree in science, he has applied to the University of Massachusetts, Boston University, and Brandeis University to study psychology. He awaits test scores.

Meanwhile, he has found employment at Mrs. Miller's Muffin Shop, a business local to the Northeast. Fry says Avrutin appears temporarily content to master the muffin-making profession.

Avrutin visited Taylor University in January for two weeks, hosted by the Frys. It was a chance to reunite with old friends and make new ones. "I was in Colorado and visited another very good college in Durango," Avrutin says. "It's a nice college, very modern, good people who are very nice to you. But you have something very special at Taylor — this atmosphere, this attitude. The spiritual atmosphere of the group I met last year, I find, is typical for all of Taylor."

In parting, Sergei Avrutin wishes to bestow his appreciation: "I want to thank the Taylor students, and Dr. Fry, personally, for everything they have done for me this last year. I appreciate everything I have seen here at Taylor University; you have a beautiful school. I wish you all the best."

Sergei Avrutin poses in front of the Rediger Auditorium with friends from the 1987 trip to the Soviet Union.

already underway. "Now the government wants to put some more Russians in Estonia, and take some Estonians out of Russia . . . They want to disperse the national populations."

And while emigration for Jews is difficult, it is an impossibility for others living in the Soviet Union. "There are some people who are ready to pay money to leave, who are ready to get married to a Jew if they can emigrate to Israel," Avrutin says.

But people who wish to leave the Soviet Union are few and far between. While ignorance may be bliss, ignorance on the part of the Soviet people to life outside is a subject that frustrates and saddens Avrutin. "There are a lot of people in the Soviet Union who believe their way of life is the only possible way of life. Probably they understand we don't have freedom, that our standard of life is low, but they really believe the situation is like this in all countries," Avrutin explains. "I met a woman once who couldn't imagine, for example, Americans buy a ticket and fly to London, Rome. They can't imagine you don't have to ask permission.

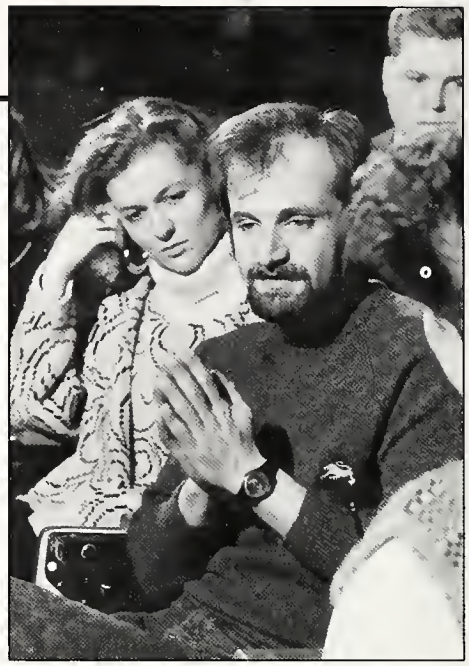
"People like this don't want to emigrate. They want to live in the Soviet Union. They have developed psychological models, and they don't want to get any information because this information might hurt."

Glasnost has not helped; Avrutin says Glasnost and Perestroika have been apparent in only one area — the arts. "I remember my friends, my parents, they were surprised," he recounts. "We would get together and just look at what they published. We never expected it.

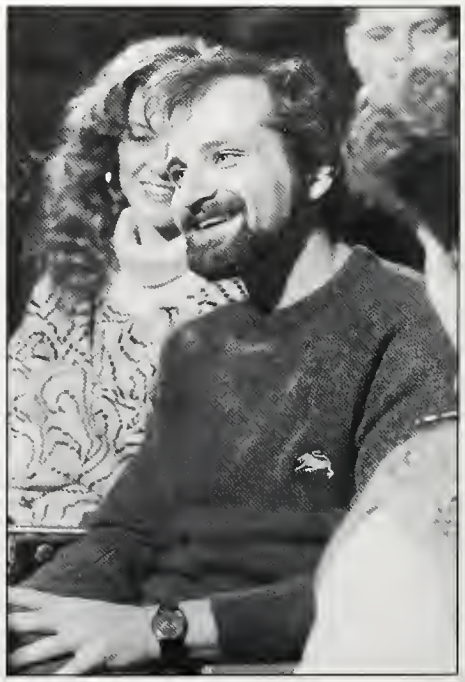
"At the same time, there were no changes in economical life or political freedom. It is nice to have new books, but it is not all we expected."

Glasnost is only apparent to those in the Soviet Union, because only those living in the country can make comparisons between a decade ago and today. "If you go to the Soviet Union, you will see a totalitarian country, and you would be surprised — 'Where are all these changes? You talk so much about glasnost, I see nothing.' You will compare it with the United States, with your freedom, and the people of the Soviet Union will compare it with what they used to have years ago."

Censorship is still a fact — "You can't get objective information about other countries by means of the mass media," Avrutin says — and so viewpoints of other nations are dictated. As to the Middle East — "It is very simple," Avrutin says. "Israel is bad, Arab countries are good." Americans are depicted as good, business-like people who don't want war, but who have little freedom and are controlled by Capitalists, the government, and the military.



And while the Soviet people were told that "there was a limited contingent of Soviet troops" in Afghanistan, and "they help Afghan people build some farms, factories," Avrutin says, recently the truth has come out. "Now there are more and more published materials, and young soldiers come back home and tell people of the escalation of war. The situation in Afghanistan becomes more and more open."



Avrutin likes the level of technology and automation in everyday American life — "It is very convenient to live in America, you know; all these opportunities!" — Avrutin misses his parents, brother and Leningrad. Thankful for his new-found freedom, he wishes he could share his knowledge of the world outside with those in the Soviet Union. He knows what he would say.

"Life is very big, the earth is very big. There are very many other countries; the Soviet way of life is not the only possible way of life. There is freedom in other countries, and if you want to live in the Soviet Union, at least understand there is freedom and it is not a fairy tale." -- KB

# Irish in heart and thought

Though American in blood, freshman Cory Walsh is at home in Dublin, Ireland, where his father has been a missionary since Cory was five. Besieged by questions about his homeland since arriving on the Taylor campus last fall, Walsh shares the perspectives and insights that have made him, indeed, Irish in heart and thought.

by Cory Walsh '91

*You're from Ireland? Neat! Is it really green there? You know, I've always wanted to go to Ireland — what's it like?"*

My mind begins to think of possible answers. Where does one begin? Should I start with the troubles in the North of Ireland, or maybe with the people and their attitudes toward Christianity. Perhaps I could even begin with my familiarity with the popular Irish rock group U2. Wait a second . . . maybe they're only interested in whether or not Ireland is as green as they think. That sure would save a lot of time and explaining.

"Yes, it is green. Very green . . ." My mind interrupts its own simple answer. Should I really take the time to explain the Irish culture, relating my experiences as a missionary kid in Ireland, exposing them to the feelings I have over the troubles in the North of Ireland? Can I — is it possible to — successfully portray my feelings through my experiences? I think I'll give it a try.

"So you want to know what Ireland's like? Well, when I first arrived there at the age of five . . ."

My parents had an awfully hard time getting me, my brother and my sister into an Irish school, not because we were rebellious little brats who refused to learn our ABCs, but because Irish schools, unlike American schools, do not have to accept students, and often don't. In fact, if an Irish mother is expecting a child, one of the first things the parents do is to put their name on a primary and high school waiting list. Even then there is no guaranteed enrollment.

There is no such thing as a school district; one must go where accepted. Luckily, my older brother and sister were accepted before me and placed into classes according to their height. Todd (my brother's middle name, and the name by which we now referred to him because of the Irish kids' inability to pronounce his first name, Dwight) was well above the average height of the typical Irish nine-year-old child, and therefore put into a class that did not coincide with his age. Needless to say, Todd flunked miserably and was eventually placed in a class equal to his academic ability, despite valiant efforts to perform like his older peers.

Taleese (my sister's first name, one the Irish had no trouble pronouncing) was academically comfortable with the class in which she was placed. She was the height of an average Irish ten-year-old girl, which worked out beautifully, since she also was ten.

Unfortunately, my school break did not last a full six months. It was time for me to exhibit my dreaded American accent to my Irish peers, though I was losing it at a rapid pace. Nevertheless, I would become subject to many curious questions from Irish children who had never seen a real, live American before. I remember some interesting anecdotes from my times in first class (grades in Ireland are referred to as class or forms).

My prize tale took place halfway through my first class year, when a substitute teacher held up a maple leaf and asked us what it was. "Why, it looks just like the Canadian flag," I thought to myself.

"It's the Canadian flag!" I boasted in a triumphant tone, testing my previous thought. The teacher looked at me with an amazed expression, while the rest of the children laughed, thinking it was another one of my jokes. "Well, yes, you're right, Cory," the teacher responded in a typical elementary tone common to all primary teachers, "but it's also a maple leaf."

After class she asked how I knew about the Canadian flag. I told her my parents were American, and that I had seen a Canadian flag before. "You're American?" she asked, the same amazed expression once again crossing her face. It was then I knew I had lost my American accent. My parents, though, were not as lucky as I; unable to lose their American accent, they attracted much attention.

I learned at a very young age the three religious factions in Ireland: the first is Catholic (of which 95% are in the Republic of Ireland), the second Protestant (which may be defined as an evolutionist, agnostic, atheist, or "an established English religion"), and the third being a cult (*anything* neither Catholic nor Protestant).

*"Wow! You mean they taught you that when you were just eight years old?"*

"No . . . I learned that when my parents sent me to a private 'Protestant school,' but I wasn't taught it." The facial expression that stared blankly at me asked the obvious question — How did you learn about those Irish religious faction things? "Well . . . ."

I knew from my neighborhood friends that the school I went to was far different from theirs. I didn't have nuns teaching me, or priests disciplining me, and the name of my school didn't begin with a "St." My friends at home were intrigued by my school and often asked questions such as, "Do you have a religion class in school?" To which I would answer no.

In fact, according to my classmates, they never went to church, but they were Protestant, all the same; to them, that just meant that they were not Catholic. I had a more difficult time explaining who God was to my Protestant friends than I did to my Catholic friends.

My Protestant classmates were equally interested in my religion when I denied being a Protestant or a Catholic. I was always looked upon as a bit unusual. After all, my parents were members of a cult called born-again Christianity. This, for me, was the beginning of explaining born-again Christianity.

*"That's far out. Hey, isn't Ireland where all those killings are?"*

"Yeah, I guess so."

*"Well, have you seen any fighting there? You know, with all these terrorist groups — the I.R.A. and I.R.S."*

"No, I've never seen the Irish Republican Army fight, and I'm not familiar with the I.R.S., unless you are referring to the American Internal Revenue Service, which they don't have in Ireland. But . . ."

It's a rare day when R.T.E. — the Irish television station — does not have a report on some type of terrorist activity or murder on its six o'clock evening news. Just about all of the violence having to do with a united Ireland goes on in the North of Ireland around the regions of 'Derry and Belfast.

The 'Catholic' terrorist groups raise money in the Republic of Ireland and the United States of America to buy weapons. The methods by which members of the I.R.A. raise money are not surprising: they rob banks in the south of Ireland; they kidnap wealthy people for ransom; and they ask stores for 'donations,' and in return the I.R.A. will protect the storekeeper's merchandise from brutal destruction — by guess who?

In America the fund raising is gone about quite differently. In patriotic Irish bars spread across America, one may find jars full of dollar bills with the sign NORAID DONATIONS above it. These donations, despite the belief of the Irish American donators, are used to purchase weapons used in Northern Ireland instead of, as it says on the sign, going to the families and widows of the political martyrs who fought for a united Ireland.

*"Why do the Irish hate the English so much?"*

"First of all, only a minority of the Irish support the violent tactics of terrorist groups. But the vast majority wish for one thing — a united Ireland, and the reason why has to do with history."

*"History?"*

"Yes."

One of the chief divisions between the English and the Irish centers around religion, although there are other factors, as well. To paraphrase a few centuries of history, Ireland was controlled by Great Britain's kings and queens, and with nearly every new ruler came a new religion. The new religions were always limited to either Roman Catholicism or the new Protestant religion. Each new ruler enforced his religion upon the Irish people by way of ruthless violence, pillaging the former churches and killing those devout to the former king's religion.

This, of course, was despised by the Irish, whom the British had already forbidden to speak their mother tongue — Gaelic — or practice their national traditions, such as Gaelic dance and verse. So, every time a new ruler had a whim for a new theology, the Irish suffered. Therefore, Ireland became England's religious battlefield scoured with religious rotations, such as King Henry VIII's Protestant reform to Mary Queen of Scots' determination to popularize Catholicism once again.

These centuries of religious turbulence on Irish ground exploded with a bloody massacre caused by England's dictator, Oliver Cromwell (the man responsible for causing Charles I's head to roll). Cromwell felt it was his divine calling to once and for all end Catholic worship in Ireland. His slaughtering of whole villages, sometimes killing in the thousands, slaying women and children, to this day entices an Irishman to spit on the ground upon the utterance of Cromwell's name. This was the beginning of strong Irish rebellion against English rule, and, consequently, Cromwell's imposed religion, Puritanism.

This spirit of rebellion has lasted into the 20th century. In 1916, the Irish began to form visible political factions resisting English rule of Ireland. England had planned ahead, heavily populating the northern counties of Ireland, rich in soil and industry, with English Protestants loyal to the crown and therefore securing strong support of English rule in the most profitable part of Ireland. The English settling in northern Ireland did not want a united Ireland run by Irish Catholics, but neither did they want to live under the king's rule, and so they, too, formed groups in opposition to Great Britain.

This was the beginning of terrorism in Ireland as we know it today — a violent battle between those for a united Ireland and those against it. The Irish party finally agreed to sign a bill in 1921 uniting the 26 southern counties of Ireland to form a Republic of Ireland, and leaving the northern six counties under English rule. This was signed amidst much fighting between the Irish themselves over

The Irish flag is proudly displayed in Cory Walsh's dorm room -- encountered immediately as you enter the doorway. It is his 'bit o' Ireland' brought to the United States. And though he is a native American, his heart and thoughts are always with Ireland.

whether the struggle for complete unification of Ireland's 32 counties should continue, or whether to stop while ahead and make do with 26.

The group which fought against signing the bill is still fighting for a united Ireland today — the I.R.A.

*"That's deep. You mean the I.R.A. is still killing Protestants today because of all that way back when? And what the I.R.A. is actually fighting for are the six counties controlled by Great Britain? Um . . . do you . . . uh, like the I.R.A?"*

"Well, to tell you the truth, the historical facts stand by the I.R.A.'s actions. So I would have to say that I definitely sympathize with the I.R.A.'s objective. But I join with the majority of the Irish people and side with my conscience and morals, declaring my hatred for the I.R.A. and the method it has chosen to achieve its objective."

*"Phew!"*

"I won't deny, though, that . . ."

At times I could be found with my mates scribbling "UP THE I.R.A." on our desktops during history class. It wasn't because I was naive and young and knew nothing of the I.R.A. Instead, it was because of the teacher's skill with words and honest love of Ireland portrayed through the teaching of his country's history which filled our hearts with England's wrong-doings. I can still see Mr. Burn looking out at the students with eyes of seducing calmness and a smile of deception while he explained the injustices done to the Irish. He had a forgiving face which all the more called for young hearts to be set ablaze with revenge.

Most nights around six o'clock my heart would cool to a frightening chill while I sat in front of the television screen. "Three die in I.R.A. bombing; U.D.F. promises revenge. Stories on this and more after these messages," the anchor woman read. I was reminded every night that this violence, so deserved, was so wrong.

*"Man, I don't know if I would like to go to Ireland anymore."*

"Don't judge the country by a few men blinded by revenge. You're guaranteed to be greeted with warm, genuine Irish hospitality when visiting Ireland, be you an American, English, or Protestant. Troubles so large cannot mar the beauty of Ireland and her people." -- CW

*Though born in Holland, Michigan, Cory Walsh, 19, became an Irishman at age five when his father was sent to Dublin as a church planter for Greater Europe Mission (GEM). James Walsh is now Northern European Director for GEM; Cory's mother, Angee (Norma Van Hoveln) Walsh, is a freelance writer. Both are Taylor University graduates.*

*Cory Walsh is a freshman theatrical arts/political science double major, though his plans for schooling next year are uncertain; he may continue at Taylor, or else study in Ireland or elsewhere in Europe.*

by Barbara (Benjamin) Love '59

# Plots and Plans

**Missionaries and others from the United States who live in the Philippines face anti-American sentiment and are protected by an unstable government that could crumble quickly. Danger and hostility loom around each corner, and many Americans spend time plotting and planning where they will run in an emergency.**

Noises in the night! Was that gunfire, or just a Filipino-Chinese family celebrating a birthday?

There it goes again. Yes, definitely gunfire. But never mind . . . it's not that close. Let's go back to sleep. If it is significant enough, we might read about it in tomorrow's paper.

What was that?! That "boom" was no backfire or firecracker! (Later we learned that a grenade had been thrown at the gate of Cardinal Jaime Sin's mansion four blocks from us.)

I feel so exposed here, waiting for a taxi! People pass, and no one is smiling. In fact, they look downright unfriendly. Is this a sign of some sinister feeling, or just the usual "city-faces" that I am more aware of since our American soldiers were killed a few weeks ago up at Clark Air Base?

I know our embassy has warned us all to keep a low profile for awhile, but nothing can be accomplished if we cower in our houses. So, Lord, protect me . . . and help me to stay alert to who approaches.

It always astounds (and somewhat alarms) us missionaries here when we are asked, "Is it true that you belong to the CIA?"

That pervasive rumor, coupled with a strong nationalistic fervor in some sectors, makes our presence here somewhat risky. Some who are willing to believe anything could become willing tools in the hands of those who would delight to see the Gospel witness squelched here.

Wait a second. Before we step out of our church, let's survey the street. It was close to here that the military raided an NPA "safe-house" last week, but had to release most of the suspects.

I think it would be wise to go home by a different route. (The MO of the NPA "Sparrows" [hit squads] is to study their intended victim's habits carefully, strike suddenly and boldly, then leave casually.)

Today's newspaper says that, on the average, ten Filipinos are dying daily due to encounters between the police or military and the Communist rebels. Some, of course, are civilians who happen to get caught in the cross-fire. But, for the most part, up until now they are not the main target . . . unless they are government workers . . . or outspoken against Communism . . . or resist the "taxation" . . . or are victims of revenge . . . .

I guess we American missionaries are still safe enough, hmm? But, come to think of it, some in the provinces from our mission as well as others have had to relocate to safer places. And one of our men can identify by sound the various kinds of guns and tanks as he hears and sees them so much around. Once, going home, they had to wait at a roadblock until a gun battle ended just ahead of them.

I sometimes wonder if we are like the proverbial frog who jumped into a pot of water. It heated up slowly and, though he was aware of it, the frog never knew just when he should have jumped out until it was too late. Will we know when we should "jump out?"

Our missionaries who were imprisoned in Japanese prison camps here said, in looking back, that they should have chosen to leave when the signs indicated it was seriously heating up in Asia. As it was, their continued presence caused extra hardship to the Filipino believers.

Many of the mission agencies, including ours, have recently drawn up

Corazon Aquino, familiar leader of the Philippines' people's rights movement.

plans of what to do in case of crisis. But many of us feel down deep inside that these plans would be basically worthless in case the government falls and we should have to flee quickly.

Even our embassy admits that it would not be able to provide much help. In addition to the 23,000 or more American military personnel and dependents in this country, there are American civilians here in huge numbers. Various figures estimate from 50,000 to 80,000 . . . not counting the thousands of citizens of other nations who might be anxious to depart, if it comes to that.

Someone who enjoys math much better than I figured that, if all the Americans could succeed in getting to one of the two airports in this country able to handle international flights, and if enough 747s were available, and if one could be loaded and take off every 30 minutes, it would take a full two weeks to get all the Americans out of the Philippines. Comforting thought!

Obviously, we cannot depend on human planning . . . our dependence, as always, must be on God.

One of our Filipino friends said recently, "You are fortunate that you have a place to run if necessary."

Always when we pause to wonder what the future might hold for us here, we wonder as well what it might hold for the Christians who would be left behind. We know from history what has happened elsewhere.

We also know from history that often the fires of persecution have purged the dross and refined the gold, and that the Church has grown in strength and even in numbers. It could happen here!

We know of some pastors who have this in mind as they pray that this actually might happen in their beloved country.

Already we hear reports coming in from places where they have been having the greatest conflicts that, likewise, the Lord is blessing like never before in that area.

It does not always happen overnight.

One of our mission hospitals is struggling to pay salaries these days, due not only to the general financial situation in the country, but also to the fact that ever since a bus was hijacked and burned not far from there, potential patients have been afraid to travel except in very dire emergencies.

One of the hospital evangelists had to stop going up into the hills to do follow-up. He wrote that his small, young church on the coast also was suffering a decline because families were moving away and others were fearful to come out since the NPA had killed some folks nearby.

Even within the hospital staff, until the Lord changed his heart, one of the janitors confessed to being an informer and was letting the NPA use his home for night "teach-ins." As could be guessed, this caused considerable tension with the rest of the employees!

Some of our pastors in rural areas have received threats, but are going on with their work anyway. In one instance a pastor was kidnapped, but later escaped. We listened with awe as he told us how he ran from his cap-

tors and heard them yelling in frustration as their guns refused to fire!

Another pastor and his wife were to be publicly executed on the town plaza. He asked permission to pray first. Then they committed themselves to the Lord, and like the Master, prayed that their enemies might be forgiven. The guns did not fire; the armed band could not understand why, and left. Today, this pastor is still busy preaching the Gospel.

But not all escape.

One outspoken pastor in Davao City was shot and killed last year by NPA "Sparrows" as he stood buying bus tickets for his youth group to attend a conference.

Early in 1987, a survey was sent to the evangelical groups ministering in the Philippines. About half responded, from which the following figures were tallied: 33 church workers killed; 32 Christians kidnapped, one killed; 164 local churches closed or relocated (many others discontinued evening service); 106 cases of prohibition to preach or conduct Bible study; 164 cases of forced "taxation."

According to captured documents, it is known that the Communist Party of the Philippines has a three-stage plan in its goal to overthrow the government. Analysts say the current events indicate the Communists are operating in the latter half of stage two.

The Communist Party's goal is to have achieved "strategic stalemate," or equal strength, with the Armed Forces of the Philippines within the next three years.

The AFP Chief of Staff, General Renato de Villa, recently said, "Despite sustained government countermeasures, the communist insurgency in the country has steadily grown to an alarming proportion."

They are well-equipped, well-financed, well-organized, and continuing to grow numerically.

Yet both sides claim that they will be victorious by 1992.

In the meantime, life goes on . . . people buying and selling, marrying, and being given in marriage . . . working in the fields and grinding at the mills . . . eating, drinking, and being merry.

The average tourist would not be aware there was a war going on here if he did not read the daily paper.

For the Christian workers, life goes on as well. We are commanded to "Occupy til I come," "Work ere the night cometh," "Be faithful."

After Isaiah said, "Here am I, send me," he then asked, "But, Lord, how long?"

God replied, "Until the cities be wasted . . . and the land be desolate."

So the Christian pastors and missionaries in the Philippines are continuing to win converts, plant churches, make plans, and set long-range goals.

It seems, however, that I can hear the echo of the missionaries from Vietnam who have said the situation was so similar there. In fact, a group of workers met in conference to set up their ten-year plan for work in Vietnam . . . ten days before Saigon fell.

What does the future hold here? We really cannot predict. But it does not matter, anyway. The Battle is the Lord's, and we can trust him for the outcome. He will be victorious! — BL

*Barb Love '59 serves with the Association of Baptists for World Evangelism (ABWE) in Manila, the Philippines. Her husband Don '57 is business manager for ABWE in the Philippines; together, they assist missionaries, provide literature, preach and teach.*

Soldiers (above) take cover from the fire of snipers loyal to former president Ferdinand Marcos. As demonstrators try to get near the U.S. Embassy in Manila (left), security forces attempt to break up the February demonstration against U.S. military bases in the Philippines. (AP/Wide World Photos)

*Baby Doc is gone, voodoo remains powerful, and the people are seeking democracy as they try to*

# Heal the Heart of Haiti

Marie-Claude Julsaint is a freshman from Port-au-Prince, Haiti; a biology major at Taylor, she intends to become a physical therapist. One day, Marie-Claude Julsaint hopes to return to her homeland to help its people.

Her father, Esperance Julsaint, started the Eglise Baptiste du Tabernacle in Port-au-Prince 13 years ago and is still its pastor today; the church has about 100 members, and around 300 people attend Sunday worship service. In addition, he's president of the Union of Evangelical Baptist Churches, an organization of 180 Baptist churches, most in northwest Haiti.

Because of the unrest in Haiti, the Julsaints sent their son to a private school in Virginia, two of their daughters to live with family in Switzerland. A six-year-old daughter is at home with her parents. Marie-Claude will probably not return to Haiti this summer; her family plans to move to Switzerland.

Marie-Claude has grown up in Haiti under the rule of "Baby Doc" Duvalier, recently expelled as dictator of the country. She has seen the poverty of the land contrasted with the millionaires living in the mountains. She has watched voodoo blend with Catholicism and continue to pervade the nation. She shares her thoughts, experiences and feelings in the following interview.

*How is religion looked upon in Haiti?*

The main religion is Catholicism, but voodoo has become a part of it, also. Protestant churches are trying to take their own part, too, with all the political problems we've had.

*Catholicism is often linked with voodoo, which is very strong in Haiti. Do the Protestant churches ignore the voodoo?*

They know it's there, and they know it plays a big part in the Catholic church. What they're trying to do now is show the people that although voodoo has been a part of Haiti's culture, it's not something necessary in today's society. They're trying to do away with it.

*How much do the Haitian people consider voodoo part of their heritage?*

Political leaders and nationalists are trying to make them believe that voodoo is a big part of their heritage, that it's a big part of their culture, and that they should hold onto it. And so there is that conflict between the Protestant church and the Catholic church. There have been movies and articles about how voodoo is part of the Haitian culture, and so when people outside of Haiti see that, it makes them think that voodoo really is a great part of Haitian life. They associate that religion with the Haitian people.

*Is voodoo, then, in a sense, propagandized?*

Yes. But even without the propaganda, many people truly believe in voodoo.

*Why is it that the Catholic church has associated with voodoo, or that people involved in voodoo have been led to the Catholic church?*

It's because the Catholic church has accepted voodoo, whereas the Protestant church hasn't. If the people are involved in voodoo on the side, then the priests don't say anything about it. They don't preach against it.

*How much is voodoo involved in the recent political happenings in Haiti?*

A lot of people feel that Baby Doc and his father had a strong hold in voodoo, and that voodoo was one thing that helped give them so much power — they were very involved in it. Satan has a lot of power.

*By power, you mean that they built a sturdy support base of followers because of the strong belief in voodoo?*

That could be part of it, but also the fact that Baby Doc had such authority and there was so much fear of him in the country. People couldn't say anything; there was no freedom of speech or of the press. I feel that people in the United States don't know how real voodoo is. I believe Satan gave Baby Doc actual powers to keep him in control of the country. There was no one or nothing that could make him move aside. Things started changing when people began praying. Really, it's God who allowed change to happen.

*How have things changed now? What kind of changes have you seen?*

Since Baby Doc, the people have wanted more democracy — actually

The irony of it is that when the people look back, they see that there was no unrest under Baby Doc. And so it's almost as if they wish he hadn't left.

demanding it of the government. It's been hard, because they don't realize that it takes a lot of time to come to that point. A lot of them look at the United States and see how this country has changed, and they expect that change to happen in Haiti. But it can't, because so many people are uneducated, and so many of the older people are illiterate.

The people must be educated and told what democracy is all about, because they don't really know. In their minds, democracy is just a word to them, but it's good, compared to dictatorship, and that's what they want. It's a serious problem because the people are making demands on the government, but the government can't really give them what they want right away.

With General Namphy, who was in power right after Baby Doc, there were a lot of problems. At first, the people seemed to like him, but then that changed quickly because he was just another dictator.

*Was it adding unrest to a country already at unrest?*

The irony of it is that when the people look back, they see that there was no unrest under Baby Doc. And so it's almost as if they wish he hadn't left. It's like the story in the Bible about the Israelites looking back at the time they were in Egypt and how, when they were there, they didn't have a lot of problems. They had food, they had everything they needed — but yet they were in slavery. And that's how the Haitian people were — they were in slavery under Baby Doc. But now, they have all these problems.

*What are the Haitian government and the churches, be they Catholic or Protestant, doing for the poor?*

The church is trying to help, but it can't do very much because the government is not really doing what it should for the people. The government receives aid from the United States, but they don't put it where it should go. They keep it for themselves — especially under Baby Doc. He kept the money for himself and his family and did nothing for the people. It's difficult, because everyone knows that nothing is really being done.

*How did the rule under Baby Doc, and then under Namphy, affect your family?*

Under Baby Doc, there was no freedom. My father, as pastor of a church, had to be very careful of what he said, because you couldn't say just anything. The people were afraid of saying what they really thought, because no one agreed with Baby Doc. Even though most people were afraid, there was still a small group that spoke out. I can remember that my dad would always write articles — not always by himself, but with other pastors, too — and a lot of times he would encourage young people in the church to sign their name along with his, but they were always afraid. So it affected him in the church in that he couldn't say everything that he wanted to.

Under Namphy, there was all the freedom that you wanted. I can remember all the different sermons — they seemed very political, but it was something that the church needed.

*Is religion in Haiti political?*

Yes, it is, because politics is so much a part of the life of the people, especially with all that has happened.

*What effect have all the changes had on education?*

During the revolution with Baby Doc, schools did not operate on a normal basis. Many times they were closed. My sisters, my brother and I went to an American school in Port-au-Prince, Quisqueya Christian School; it was started for missionary kids, then was opened to the general public, although not everyone could go, because it's an English-speaking school. Quisqueya is under the protection of the American Embassy, and so most of the time when the Haitian schools couldn't operate, we were able to still go to school.

But there came a time when we couldn't go to school because it was too dangerous to be in the streets. So we had a home study program, and because of that, we were able to complete that year. But all the Haitian students lost that whole year of school, and that caused a lot of problems. It placed a feeling of revolt in the hearts of those students, especially the ones who were supposed to graduate or had plans to go to university. And with the economic problems of the families, some kids could not afford to go to school another year; their parents couldn't help them.

Because of the number of private schools in Haiti, many teachers and directors were out of jobs.

Now the schools are operating. They were closed during the time of the first election in December and in January, but they've re-opened now.

*Is it safe in Haiti now?*

I believe there's a relative amount of security in the country now.

*But there's enough concern with your family that they're thinking of moving to Switzerland?*

I think my dad had made that decision a while back, but right now it's safe to live in Haiti. However, there were other reasons. As a Haitian, it's been really hard for my father, seeing his country go through all that. I think he just needs to get away for awhile. Second, with all of us growing up and going away to college, there are better job opportunities in Switzerland. It's becoming hard to live in Haiti; the cost of living is going up. Third, my father is concerned about giving a quality education to his children.

*How does it feel to be so far away from Haiti and to hear about the struggles and turmoils going on in your homeland?*

It's hard. There's a big difference beween being in Haiti and living it with the people, and being safe here, living comfortably, hearing about people dying, and thinking "Those could be my friends."

*Do you worry about your folks?*

Not very much, because I believe God is keeping them safe and protecting them. Sometimes I think of my little sister, who is only six years old, and she's gone through all of this. At night, she can be in her bed and hear gunshots, and I know that she's scared; she's just a little kid.

*What's going to happen, in your estimation, in Haiti?*

Now that they've elected a president, Leslie Manigat, it's difficult to say what will happen. I remember when Namphy came into power after Baby Doc left, everyone liked him; he was great, everything was going fine, and he looked like he would do a lot for the country. He even said he had no intentions of being president. That changed quickly, though. So now, I don't know what's going to happen.

*Is it difficult to think about not going back to Haiti?*

I had always thought that's where I'd be living. I wanted to come to school in the United States, and then go back to my country and work there and do something for the people. I can't say for certain that I won't be going back, but it seems that way, with my family moving to Switzerland.

*How does the typical Haitian feel about his country and its government?*

About his country, like any other person would feel — a lot of pride, a lot of love for Haiti. About the government, that's more complex; before, he felt like he had no say in what happened, so he couldn't really do anything about it. Now he feels like he's a citizen and he has a say, his opinions are valuable — so that's changing.

*How about religion?*

The Haitian — I don't know how to say this — naturally believes in God. If he is a Christian, he has a lot of faith; even if he is poor, he doesn't worry about that. The family prays a lot, they love God very much, and they raise their family to love God.

Haitians are very God-fearing people, and the people who are into voodoo are very much into their religion, too — very devoted.

*Has your father run into any problems in speaking out against voodoo?*

No, he hasn't.

The city of Port-au-Prince stretches around a harbor and climbs into the mountains. Near the waterfront are the poorer sections of town; socio-economic status tends to climb as one goes farther up the hills; the homes of millionaires are tucked in the mountains, away from the poverty of the harborfront and the great mass of Haitian people packed into Port-au-Prince. (AP/Wide World Photo).

*Have you seen voodoo in Haiti?*

In a general sense, I've seen voodoo destroy the country. But I haven't come into contact with it personally.

*How do you mean, 'Destroy the country?'*

I feel that, if a country is going to make progress, then God needs to be a part of it. I wouldn't go as far as saying that the United States is a Christian nation in every sense of the word, but the fact that God is a part of the Constitution, and that prayer is respected, is one reason the country has become what it is today. If you're into voodoo and serve Satan, of course you can only go backward instead of forward. This leads me to believe that Haiti would see more progress if the leaders were God-fearing people.

# A miracle for Marie-Claude

A set of incredible circumstances brought — and kept — Marie-Claude Julsaint at Taylor University. "When I look back at the way I got here, it's just a pure miracle," she says. "It was a lesson in trusting God, too."

Named Most Distinguished Christian High School Student last year by the Association of Christian Schools International, she had the opportunity to attend nearly any Christian college or university she wished. "I automatically had a love for Taylor," she says, though she had never been to the United States. "I don't know why; I guess God put it in me. Taylor was my first choice, and I applied here first."

Haiti was in turmoil at the time, the political problems causing general strikes which shut down the post offices and mail system. Julsaint never heard whether or not she had been accepted; after a second letter, she discovered she had been accepted. She arrived in the States in mid-August.

Once here, she discovered scholarship money she had counted on had not come through. Quickly she tried to apply to Liberty Baptist, then discovered through the immigration office that, because of her student visa, she had to attend Taylor for one semester before transferring. "I really wanted to come to college, and I was here, and everything was falling apart," she says. It appeared her only option was to return to Haiti.

"After discussing the problem with my parents, we prayed about it," Julsaint explains. "My father really believed that it was God's will for me to go to college, and that God would arrange everything. So all I had to do was wait on the Lord."

She spent the two weeks before fall semester with her brother, who was attending a private school in Virginia. There, the miracle occurred. "I was attending a church in Virginia, and somebody heard of my need and donated $3,000," she says. "To this day, I still don't know who anonymously gave that amount of money. To me, it's just a miracle, because I wouldn't have been able to be here without that. I feel like the Lord touched that person to do that for me.

"When I look at that miracle, I see that God can do another one for me to come back next year," says Julsaint. Since her family is moving to Switzerland, schooling plans are uncertain. "That encourages me whenever I get depressed or think, 'Maybe I can't come back.' Then I look at my experience and think, 'God can do anything.' "

# A Season of Light, A Season of Darkness

*South Africa has been likened to Dickens' Tale of Two Cities, for every city in that country ravaged by racial tension is a tale of a black city and a tale of a white city. Blacks and whites are faced each day with difficult decisions; Pam Tolmay, born and raised in South Africa, says that Christians have only one decision to make -- whether or not to follow in the way of the cross of Jesus Christ.*

by Pam Tolmay

The history of South Africa is not unlike the history of the United States. People left Europe and the British Isles about 1600 and migrated to the shores of America and also the shores of Africa in search of a better life. When they got to the southern tip of Africa, they encountered tribes who were already living there and tribes who were migrating southward in search of a better life. Because of military might, they were able to subdue the indigenous people, they were able to take over most of the land, and they were able to gain control.

Black people were placed in subservience to white people; gradually, over the years black people have begun to rebel against this state of affairs. White people, who hold the power and the wealth of the land in their hands, have wanted to retain their privileged position. The church has been somewhere there, muddling its way through, in some cases speak-

Are we, too, deciding that we have a right to fight for what is ours? Or are we deciding to be the mediators and the peacemakers and the cross bearers in a world of pain?

ing out against the injustice of oppression, at times siding with the oppressor.

There was racial discrimination in South Africa from the beginning. But in 1948, people of Dutch heritage, mainly the Afrikaners, the white tribe living in South Africa, gained control of the government. They introduced a policy called *apartheid*, which simply means "separation." Their plan was to maintain control, to maintain their hold on the wealth and the land by separating black people from white people.

And so today in South Africa, you have a conglomerate of many different peoples. There are whites of many cultural backgrounds, there are blacks of many different tribes, there are Indian people who were brought in from India during the last century to work on the sugar plantations, and there are people of mixed race. But every single racial group has its own place to live. Black, coloured and Indian people are grouped off to one side, and whites to the other.

But whites have the best land, the best parts of the cities, the best homes, the best cars, the best schools, the best hospitals, the best of everything. All of this is done at the expense of the other races. Although there is a small black and coloured middle class, the whole system is structured in such a way that the darker your skin, the worse off you are. If you're white, you're at the top; if you're a person of mixed race, or of Indian descent, you're a little better off than the people who are completely black. That is, by way of a very brief background, where South Africa is historically.

Where is South Africa today? Professor David Bosh of the University of South Africa, a missiologist, is an Afrikaner who has come to see the injustice of his own people and is working for justice and change in the country. He likens South Africa to Charles Dickens' book *A Tale of Two Cities*. Every city in South Africa is the tale of two cities — it is the tale of the black city and the tale of the white city. Grasp the analogies that exist, and compare what is implied about South Africa to the United States, for there are many similarities. The opening lines of Charles Dickens' book read: "It was the best of times, it was the worst of times. It was the age of wisdom, it was the age of foolishness. It was the epoch of belief, it was the epoch of incredulity. It was the season of light, it was the season of darkness. It was the spring of hope, it was the winter of despair. We had everything before us, we had nothing before us. We were all going direct to heaven, we were all going direct the other way."

That is the story of South Africa today. If you were a young person in a South African college, you would be faced with some incredible choices. If you were a young white man, you would be faced with the choice of whether or not to obey the government and go into military training for three years. During those three years, you would be used by the government to keep the black population in submission at the butt end of a rifle. If you decided that you would obey, you would be faced with the killing of your peers on the streets or in the schools or in the colleges. You would be faced with having to brutalize old people, young people, little children, because your task would be to keep the people in control, or, as the South African government calls it, to preserve law and order.

Over the past two years, by very rough estimation — because there is an incredible clampdown on news coming out of South Africa — approximately 10,000 children have been jailed. Those children, some of them totally innocent, have been grabbed from school benches, from the streets, from their homes, and thrown into prison because some white soldier, or policeman, or some black policeman who is working for the government, decided that they were a threat to law and order.

If you were a young black person, you would be faced with choices, too. Your choice would be whether or not to go to school, because the schooling that you were being offered was inferior and would be training you to be one of the labor class. When you left school with your certificate, it would say that you had attained grade 12, but it would be inferior to anything that your white counterparts had. In your school, you would have been crammed into classrooms with 60 to 80 other pupils, you would not have had proper textbooks, you would have had a teacher who did not have much more education than you had at that point. You would have to choose whether or not to make use of this inferior education or reject it and join your peers in a campaign of defiance which has been going on for many, many years. You would have to choose whether or not you were going to become involved in violence to overthrow the white government, whether you were prepared to sneak out of the country and go to some country north in Africa, or perhaps to a Communist country and receive military training so that you could come back and fight for your right to be a human being.

What would your choices be if you were a Christian? For me, when I look back at it and listen to the stories of friends, black and white, who are Christians in South Africa today, I realize that very clearly your choice would be to follow in the way of the cross, or turn your back on it. And what would that mean?

Two blacks (left) are out on the street with their possessions after having been evicted from a house in Dobsonville, Soweto. A group of black people was evicted for occupying vacant houses without official permission; they have been on the government's waiting list for years. Whites and blacks have been trading places recently in Pretoria (page 31); white families experience life in black townships and simultaneously black families experience life in white suburbs. (AP/Wide World Photos.)

Allow me to share some stories with you — stories which tell about people who have had to choose.

Peter and Susan are a typical middle-class white couple. Peter has given up a promising career in a business to become a pastor, and Susan works as a social worker in a black area. Every day she enters the black ghetto and makes her way past road blocks and police to her office, where she also runs a day care center. Susan risks her life to do her work. I asked her when I visited her two years ago whether it was dangerous for a young white woman to be entering a black neighborhood in the midst of all the violence, and her reply was that she could do nothing else but go because the people needed her. She was their spokesperson; she stood between them and the authorities, she pleaded for them for better housing, schooling, public facilities.

But Susan is also a marked woman. The police tried a smear campaign against her and Peter; they accused them of having multi-racial sex orgies, they tried to plant banned political materials in Susan's car to find an excuse to arrest her. As I talked with Peter and Susan, we wondered about the cost of what it means to be faithful.

A few months later I received an anonymous letter from them; I only knew it was from them by the handwriting. They were writing to tell us that they were hiding a young black couple in their home. This couple was wanted by the police; they were political refugees in their own country. Peter and Susan were risking everything to do this because at any given moment the security police could knock on their door and demand to search their home. Susan writes, "We have had a couple hiding with us for three weeks; she and her husband are activists in a nearby community. What a precious time for us, sorting out our priorities, what we believe in and counting the cost. Hearing someone pray for the detainees during this time, we realize that we could be one of them, and yet we have strength, the strength that comes from a clear conscience and knowing that we are doing what Jesus would do."

Marie is a white, gifted, middle-class woman. She is a teacher; she could be teaching in one of the affluent, white schools, but Marie has chosen to teach in a black school. Marie is also South African and Dutch Reformed, but the grace of God has broken in on her life and turned her around and changed her, and Marie has decided to side with those who are being oppressed.

Every day she moves from her home, set in the midst of an affluent farming area, into a black ghetto. When she is at school, she is the focus of anger of black youth who see her as one of the few whites upon whom they can vent their anger. In the midst of riots and police action, Marie has continued her work; she has had to flee her classroom, had her car stoned, been interrogated by the police, but Marie continues her work. When she returns to her white neighborhood, she is ostracized by her neighbors. Marie is a very lonely, but very courageous woman. She continues to teach in a black school.

Jane is a black woman who lives in a black ghetto. She is a Bible woman, a sort of deaconess in her church. One day, while I was visiting in the home where Jane worked and took care of the baby of a friend of mine, she arrived at the house in a state of shock. The police had shot two youngsters in the street the previous night, and she was distraught. Her position in the community as a woman of the church put her in touch with the parents of the children, the pastors — put her in touch with white people. And everyone was angry at everyone else. The parents were angry with the children for being militant and rebellious; the blacks were angry with the whites; the whites hated the blacks. "How much more of this killing and hatred?" she asked. Where would it all end? Could we not live together in peace?

"What must I do?" she asked me. "When I'm with white people, I'm trying to tell them to love the black people and treat us like human beings. When I'm with the black people, I'm trying to tell them to love the white people and not to hate them, but to have patience with them. When I'm with the parents, I'm trying to tell them to understand why their chil-

dren are angry. When I'm with the children, I'm trying to tell them to respect their parents, and that violence is only going to lead to killing and suffering and more anger." Recently, Jane had to flee from her ghetto. She was threatened with necklacing — the method black militants use to kill people whom they consider collaborators with whites.

Jim is a priest in the Anglican church. He has a parish in a black area on the outskirts of Capetown. One day, Jim hears that the police and the army are closing in on a group of young people demonstrating in the streets. Instinctively, Jim jumps into his car and makes his way via the back roads to the place of confrontation. Dressed in his priestly garb, he runs up the streets past the youths to where the armored vehicles are arriving and stands between them and the crowd. An army major sees Jim and orders him to move, but Jim remains steadfast. He pleads with the major to stop his troops, but the major insists: If the youths do not disperse, he will give the orders to shoot. "Give me a chance to speak to them," pleads Jim. He turns to the crowd and begins a conversation with the ringleaders of the youths. Eventually, he persuades them to disperse. The young people return home; the army withdraws.

And left alone in the street is Jim. He slowly makes his way back to his car and returns to his home. "Blessed are the peacemakers, for they will be called sons of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you." Matthew 5:9-12, NIV.

A black man in his early 20s, James is intelligent, strong, and has had numerous chances to study abroad; he could be living comfortably as one of the few middle-class blacks in his country. He is also a Christian. Every day, James walks the dusty, sewage-ridden streets of a black resettlement area in South Africa. His task: to gather data about the government's continuing policy of uprooting black people and dumping them in the so-called homelands. This policy the government has declared to the world as being curtailed — no longer operational. But James knows better. His statistics, his encounters with the hungry, the dying, the jobless, the hopeless, tell a different story. James channels his information to an international church council which is trying to keep the world informed of the true situation in South Africa and attempting, through people like James, to channel food and relief to these places of squalor and suffering created by the white authorities.

I listened to James tell his story, and then I asked him, "James, are you not afraid that the police or the army will arrest you? Don't you realize that you are doing something that is endangering your life?" He looked me straight in the eye and, without flinching, answered, "Yes, I do. But I have had to conclude that the Bible needs to be taken seriously, and that if I am to follow Jesus, then I've got to be prepared to die. I've struggled with that; I don't want to die. I want to live. But if I have to, I'm ready. Every day I live with the knowledge that I could be shot, burned to death, imprisoned, or tortured; I try to be careful, but I have to be obedient. I have to go to the people; I have to be among them. I have to be with them in their suffering; I have to do something in their behalf. To follow Jesus means to choose the way of the cross."

What does it mean for us in North America? Perhaps to hold onto what we have grasped in this part of God's world? Perhaps we want to hold on to the power that is ours in relationship to the rest of the world, in the same way that whites in South Africa want to hold onto the power that is theirs in relationship to blacks? We dare not judge; we need to look at ourselves, look at our value systems, look at the way in which we spend our money — the choices that we make — and decide how we, as North Americans, as people who claim to be followers of the Christ of the cross, will respond to the needs and pressures that the world puts on us today. Are we, too, deciding that we have a right to fight for what is ours? Or are we deciding to be the mediators and the peacemakers and the cross bearers in a world of pain?

Then He said to them all: "If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it. What good is it for a man to gain the whole world, and yet lose or forfeit his very self? If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels." Luke 9:23-26, NIV.

*Pam Tolmay was born in South Africa and grew up in "a typically white, racist environment," she says. Her husband Jock was a minister in a Methodist church for 14 years prior to the couple's departure from South Africa in 1982. Currently, Jock and Pam Tolmay are co-pastors in a Mennonite church in Goshen, Indiana. Pam Tolmay is attending the Associated Mennonite Bible Seminaries located in Elkhart, Indiana.*

*She was invited to address the issues in South Africa during a September chapel on the Taylor University campus; this article is her revision of that address.*

# Planes, trains and buses

by William A. Fry

I've been stepping off planes, trains, boats and buses into foreign countries since 1950. With each stamp on the passport has come the excitement of things new and different. New foods and faces. Different landscapes and languages. Always such wonderful diversity. And when I was assigned the privilege of inaugurating Taylor's new program in southeast Asia, I knew I was in for another round of exciting new experiences. I expected something dramatic, even dazzling; but I was really not prepared for Singapore.

Upon my arrival, I wondered how so much variety could be packed into a small island with a population roughly equal to that of Philadelphia. Such contrasts! Chinese and Malay and Indian and European. Christian and Muslim and Hindu and Tao. Churches and temples and mosques. Curry puffs and ginger noodles and tandoori chicken. Mercedes Benz and foot-pedaled trishaws. Orchids and palms. All lavishly Singapore! And what a change it was from Hoosier cornfields to be placed in this tropical garden with all its exotic beauty.

Taylor had come to this place halfway around the world from Indiana for one reason: to start a program of college-level studies for the staff of the Singapore Youth For Christ organization. One of the largest and most active local para-church ministries in the world, SYFC wants its staff to be respectably prepared to minister to Singapore's young, dynamic, competitive and upwardly mobile population. With only limited available opportunities for university study in Singapore, these SYFC staffers have sensed the need to supplement their high school education with some post-secondary experience, preferably within the American Christian college model. Responding to that perceived need, SYFC invited Taylor to come to Singapore to set up such a program, and Taylor accepted.

Presently, Taylor is committed to offering a program of 30 credit hours, six Bible and religion courses combined with four liberal arts courses, leading to a Diploma in Christian Studies. Each fall and spring semester, a Taylor professor will be in Singapore to teach courses in his or her field and also supervise the teaching of a Bible or religion course taught by a local Singaporean. Taylor faculty may also travel to Singapore in the summer to offer courses. Another dimension of the program is that of attracting Singaporean students to come to Taylor to complete a degree program and encouraging students on the Upland campus to take a semester of course work in Singapore.

My schedule in Singapore and my itinerary going and coming allowed me the additional opportunity to visit eight other Asian sites: Taiwan, Malaysia, Thailand, Indonesia, the Philippines, Hong Kong, Macau and mainland China. I enjoyed the privilege of visiting mission stations and important Christian schools in these locations, talking and working with friends and former students, now missionaries, and interacting with students and school administrators and staff. I gained new appreciation for the work these committed Christians do and discovered new ways in which I and the institution I represent can

(Please turn to 'Planes,' page 42)

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*Bill Fry joined the Taylor University faculty in 1978 and is now head of the English department. He has travelled extensively with student groups throughout Europe and the Soviet Union. A graduate of Wheaton College, Fry received his MA and PhD from Columbia University.*

# A professor goes to school

by Richard A. Parker

Internationalizing the curriculum. While some educators perceive this statement as another fashionable buzz phrase of the late 1980s, others see it as a real need. Our world is rapidly becoming truly interdependent. As Americans, we are seeing our nation become more and more vulnerable. Professional educators can no longer afford to reinforce past prejudices and stereotypes. The ethnocentric "we-they" syndrome must be broken. Our students must base future decisions on information and processes which transcend national limits and national viewpoints.

Yoruba talking drum makers display their wares in a village in Southern Nigeria.

In an effort to better prepare myself as an educator for the challenge of educating the students at Taylor University toward greater global awareness, I applied for and received a Faculty Incentive Grant from the Christian College Consortium Humanities Project. Funds were provided by the J. Howard Pew Freedom Trust Foundation of Philadelphia. The grant was to help me obtain firsthand understandings of cultural developments in other parts of the world and the role of music and the arts in these developments. Areas visited during my fall sabbatical were Japan and east and west Africa. The geographical choices were admittedly influenced by headlines in national media. Yet, as I soon discovered, such news stories often tend to report the unusual, and the accounts tend to overdramatize events. The result can be a perpetuation of old stereotypes and distorted facts, things which I do not wish to perpetuate in the classroom.

Visiting Japan for four weeks certainly does not qualify one as an expert. Yet nearly all indicators reveal that Japan has never had it so good since being devastated in World War II. Japanese workers, on the average, earn more money than workers in other nations. Japan boasts a world-famous transportation system. Most Japanese adults have an abundance of materialistic items as well as a secondary or post-secondary education. Yet behind this modern and competitive structure lies a legacy of traditions and customs which permeates Japanese life. The existence of the Emperor and his Imperial Palace, the preserved and reconstructed Buddhist temples, Shinto shrines and Shogun castles, the beautifully maintained Japanese gardens and tea houses, and the ever-present dimension of "groupism" continue to remind the visitor that Japan is indeed a land of two faces — one ancient, the other very modern.

Yet Japan is not a mono-tribal people. The Japanese are a crowded mixture of inhabitants who have created their own unique culture, based on the imports from the main Asian continent, adopting and "Japanizing" them, much as it has done in the modern era with its adoptions and modifications of Western cultures and technologies. Neither Buddhism nor Shintoism has much real influence on the everyday life of today's Japanese. Religion is usually regarded as merely the provider of social ceremonies. The traditional arts — Kabuki, Noh, Bunraku — are still to be found, but they are not sought out and are not readily available. Likewise, traditional forms of music — old-style singing and playing the koto, shakahatchi and shamisen — have taken a back seat to imitative forms of American rock music. Japanese culture has indeed been affected by the rapid growth of Western culture.

Africa, a third-world continent, is characterized by poverty, famine, disease, illiteracy and economic weaknesses. In addition, it is also (in some respects) a welfare continent, as Africans continue to expect and depend on handouts from Europeans, Americans and Asians. The Christian movement is progressing in many areas, but it continues to be plagued by nominalism, internal corruption, and paganism. Yet stereotyped images of

Africa presented in newspaper and television coverage are often inaccurate and incomplete. Only 5% of Africa's terrain is "Tarzan-like" rain forest and jungles. People do wear clothes. Languages, religions, and customs are many and varied — serving as both ties and dividers. African life is *much* more complicated than the "melting" process in the United States.

While in Kenya (East Africa), I observed tribal friction, a growing population (Kenya has an annual population growth of over 4%, highest in the world), a one-party governmental system, an educational system in which only one-third of the students is able to attend secondary school, a shortage of farmable land, and a very high level of unemployment. Yet I also met, dined and prayed with people who care about each other (extended family), who are not plagued with stress, and who want a peace-loving nation (Traveling on roads which have no speed limits and eating all the parts of a chicken added some stress to my life, however!). Visiting schools and churches where singing and dancing were characterized by spontaneity and improvisation provided interesting contrasts to the more structured Japanese and American forms of schooling and worship.

In Nigeria, I experienced a country cursed with depression and turmoil. Many Nigerians expressed little hope, economically and politically speaking. Approximately 50% of the country is Muslim; the other half is Christian. Three main tribes (Yoruba, Hausa, Ibo) and numerous small tribes continue to compete and resent; ethnic allegiances permeate all aspects of Nigerian life. The naira (monetary unit in Nigeria) has devalued 600% in the past 14 years while salaries for those fortunate enough to be employed have remained unchanged. Polygamy, cultism, bribery, and crime are all integral parts of the Nigerian life. Yet I also met a friendly and caring people. Individuals of all tribal and religious backgrounds assisted me in a real way in my efforts to learn more about their culture in general, their music in particular. Meeting tribal musicians, gaining an understanding of "talking drums," and observing pagan rites provided me with unforgettable contrasts to the cultural customs and rites of Japan and America.

While I profited greatly from my journeys to Japan and Africa, and while I gained a greater awareness of contrasting cultures, the students at Taylor University will benefit as well. A new cross-cultural course, "Music and World Cultures," has been added to the curriculum. This course meets Taylor's general education cross-cultural requirement; more importantly, it assists students in furthering their understandings of (and ridding their ignorances about) their surrounding world. In addition to the usual lectures and textbook readings, artifacts are analyzed, films, filmstrips and videotapes are viewed, cassettes are heard, guest speakers are received, and field trips are taken (including a visit to a Japanese restaurant where students can taste octopus). The students completing the course during interterm indicated that such a course meets the needs of individuals interested in becoming better informed about the values which underlie the customs of others.

*Richard Parker is professor of music at Taylor University, having joined the faculty in 1974. He received a BSEd from Wittenberg University, and an MA and PhD from Ohio State University. Among other responsibilities in the music department, Parker directs the Taylor Ringers handbell choir.*

Dr. Parker met world-renowned violin instructor in Matsumoto, Japan (above). Professional Shamisen and Shakahatchi musicians play their native instruments in Toyohashi (top photo); the lady, who also plays the Koto, was blinded during a World War II bombing.

*Wesley Robinson '50,*
*Taylor University Historian*

# 1858:

## Taylor alumnus wins fame in Old West

DID YOU KNOW that Taylor University, during the Fort Wayne era, had a student who helped bring about the end of Indian warfare in the Old West?

Henry Ware Lawton was his name, and he achieved immortal fame on the battlefield and later captured the famous Indian Chief Geronimo. He was the most famous soldier ever to claim Fort Wayne as his home.

Lawton was born in 1843 in Toledo, Ohio. His mother died during his childhood, and his father, a millwright, moved the family to Fort Wayne in 1858. There, Henry entered Fort Wayne Methodist College, later to become Taylor University. A chief influence on the young man was the formation of a military company at the school, and Lawton decided upon the military as a career.

After three years in school, Lawton volunteered for service in the Union Army and was promoted rapidly through the ranks. On August 3, 1864, as Captain of Company A, 30th Indiana Infantry, he and his men were under murderous fire at the Battle of Atlanta; they eventually captured the enemy rifle pits and repulsed two Confederate attacks to hold the works. For this action, Lawton received the Congressional Medal of Honor.

After the war, Lawton was posted to the western command. In 1886, Lawton was assigned the task of capturing the famous Apache Chief Geronimo. Through Lawton's strategy, Geronimo was caught in a trap near Fronteras in old Mexico. Lawton had chased Geronimo through New Mexico, Arizona, and deep into Mexico before Geronimo surrendered voluntarily.

Lawton's career ended in 1899 when he was killed by a sniper during the Philippine Insurrection. His body was returned to the United States, where he lay in state in Fort Wayne. From there he was taken to Washington and buried with highest honors in Arlington National Cemetery as one of America's most famous heros. At the time of his death, Lawton held the rank of a Two-Star General.

*Gen. Henry Lawton*

# 1908:

## Armless student-of-arts attends Taylor

DID YOU KNOW that during the school year of 1908-09 at Taylor University, there was a student in attendance who had no arms?

Her name was Kittie Smith, and she became an outstanding worker in God's kingdom, accomplishing many goals that most people would consider impossible. She was able to use her feet to perform tasks others would perform with their arms.

The 1909 yearbook stated: "One of the most interesting young women in Taylor University is the armless girl, Kittie Smith. Having lost her arms when but a child, she has so remarkably overcome this misfortune, that, instead of arousing pity, she excites admiration. She writes very well with her feet, is quite skillful in the art of drawing, in pyrography and in embroidering. She also dexterously uses the hammer and saw, having made a writing desk, table, and a number of other useful articles. Still more remarkable than these accomplishments is the charm of her bright personality, her cheerful disposition, ready wit, and, above all, her sweet devoted Christian life as we see it lived among us."

Smith studied music at Taylor, served in the office of Music Censor for the campus, and was a member of the Thalonian Literary Society. Upon leaving Taylor in 1913, she established a home for crippled children in Monmouth, Illinois.

*Featured in the 1909 Gem yearbook was a drawing (left) by Miss Kittie Smith -- a picture she drew with her feet.*

# 1922:

## Lack of education doesn't stop Paul

DID YOU KNOW that Taylor University had a president who, in his own words, "had no formal education except for a few correspondence courses, taken early in my career, as Clergyman, Teacher, Lecturer, and College President?"

His name was Dr. John Haywood Paul, and he served the presidency of Taylor University from 1922 to 1931. He was born in 1877 in Rapides Parish, Louisiana; his father died when he was four years old, and so, at a very young age, he was in the fields helping the family earn a living. Paul received his education under private tutors, and then later took some correspondence courses from the University of Chicago (Editor's Note: I was acquainted with Dr. Paul over a period of 42 years; while a graduate student at Asbury Theological Seminary in 1966-67, I spent many hours with him in his home at Wilmore, Kentucky. I remember his remarking that the University of Chicago considered him an alumnus since he had taken several courses by correspondence. — WR).

By the time Paul was 42 years of age, two honorary doctorate degrees had been conferred upon him. He served as professor of philosophy at Meridian College, Mississippi; taught at Asbury College, Kentucky; and then served as vice president of Asbury College. Later, Paul served as president of Taylor University and John Fletcher College, Iowa, before retiring.

Paul was the author of several volumes pertaining to theology and psychology of religion. He was invited to give the main address at the International Religious Convocation held in Tokyo in 1917; in 1916, he was the winner of the Christian Advocate Gold Prize for the Methodist Doctrinal Statement contest.

*Dr. John Paul, President of Taylor University from 1922-31.*

# 1962:

## Gridders begin three-year HCC reign

DID YOU KNOW that from 1962 through 1964, the Taylor University Trojans, under the leadership of head coach Bob Davenport, won three consecutive Hoosier Collegiate Conference football championships?

With a squad comprised predominately of underclassmen, the Trojans fought an uphill battle to go undefeated in conference play during the 1965 season. For the most part, it was the defensive line, under the direction of assistant coach Jack King, which kept the conference record unblemished.

The season reached its highest point when Taylor met Franklin College before a large Homecoming crowd. In a game which would decide the conference champion, the only score came on a 23-yard pass from Taylor's Bill Jones to Paul Warner. The Taylor defense thwarted every Franklin College effort to score and held on for a 7-0 victory and the conference championship.

*Seniors on the 1964 team contributed greatly to the three consecutive HCC championship seasons Taylor's football team experienced from 1962-64. Standing, from left to right, are Paul Warner, Bob Ayton, Dave Andersen, Dan Kastelein, Ken Flanigan, and Bill Jones; kneeling are Tim Reeves, Bob Ransbottom, and Jim MacLeish.*

# Taylor Club Meetings/Alumni Gatherings

All alumni, friends and parents of current students are welcome to attend Club meetings. For more information concerning a meeting in your area, please contact the Taylor University Alumni Office at 317-998-5115. (* denotes tentative)

| | | |
|---|---|---|
| June 24 | Traverse City | Presidential Dinner |
| July 16-23 | Greater Upland | Wheels Possum Trip |
| July 21 | Grand Rapids | Picnic with Students |
| Aug. 6 | Cincinnati | Picnic with Students |
| Aug. 22* | Lexington | Presidential Dinner |
| Oct. 1* | Southern N.J. | Presidential Luncheon |
| Nov. 4* | Baltimore | Presidential Dinner |
| Nov. 12 | Grand Rapids | Presidential Dinner |

## Taylor Club winter reports

**Bismark, SD: Rev. Lionel & Marion (Unkenholz '56) Muthiah**, members of the Parents' Cabinet, hosted a get-together for alumni and friends on December 27. Out of a mailing list of seventy, 31 attended.

**Upland, IN:** Alumni, parents, current and prospective students enjoyed an Italian Buffet on January 16 following a basketball win over Earlham College. Sponsors were **Dennis '65 & Lois (Jackson '63) Austin.**

**Chicago, IL:** Fifty pitchers of soda and 23 pizzas were consumed by the 87 Taylor students, professors and alumni gathered in Elmhurst January 18 at the annual Chicago-Style Pizza Dinner. The West Suburban Taylor Club sponsors this event under the direction of **John Jaderholm '80** to seek interaction between alumni and seniors planning to enter the marketplace.

**Berne, IN:** President Kesler spoke to 60 alumni, parents, friends, current and prospective students from the Adams County area on January 26. The Club Council is led by **Rev. Ray Bachman '61.**

**Milwaukee, WI:** Following a basketball victory over Concordia College January 29, 46 alumni, friends, and students from the area gathered at a post-game reception. George Glass was the guest speaker.

**Bahamas:** Under the direction of **Darnell Bains '87** and with the help of seven other '87 grads, the Bahamian Taylor Club had its first meeting on February 7. Forty alumni, parents and friends attended; George Glass gave a campus update and showed a new multimedia presentation.

**Indianapolis, IN:** Refreshments were provided at a half-time break when Taylor played IUPUI February 9. Nearly 100 people gathered for the event, and plans are to make this an annual event of the Club in Indianapolis, led by **Greg '81 & Donna (Rohrer '85) Fennig.**

**Atlanta, GA: Doug '83 & Kim (Westbrook '82) Willman** coordinated a February 22 reception for alumni, parents, friends and students. Wally Roth spoke about the information sciences department; three students shared their hands-on computer experience while working with mission organizations. Other alum-ni involved were **Jerry & Maxine (Smith x80) Will-man, Debbie (Willman x83) Griffith,** and **Suzi Beers '87.**

**Wakarusa, IN:** This annual event at the Wakarusa Missionary Church included a reception for 25 alumni and friends and a sneak preview for 80 prospective students. During the worship service, the Taylor Ringers presented a sacred concert and President Kesler was the speaker. **Steve '72 & Donna (Duren '73) Clough** and **Don & Jean (Huffman) Granitz,** both **'52,** are the coordinators.

**Orlando, FL:** The NAE convention set the stage for a Taylor dinner with President & Mrs. Kesler on March 8. **Brian & Sandy (Weis) Scholl,** both **'72,** were the coordinators.

**St. Petersburg, FL: Don '42 & Bonnie (Weaver '44) Odle** hosted the annual West Central Taylor Club on March 9; guest speaker was George Glass. Among the 45 guests were five prospective students. Alumni assisting were **Laura Kroesen '87, Jennifer Luttrell '87, Berry Huffman '77** and **Earle & Jessie (Randolph) Lusk,** both **'69.**

**Fort Myers, FL:** George Glass was guest speaker at the Southwest Florida Taylor Club meeting March 10. **Doug & Susan (Helsing) Whittaker,** both **'71,** along with **Dave '81 & Kathy (Lawson '79) Nixon** coordinated the event; Frank and Mary Roye, **Charlotte Kumpf '83** and **Lori Shepard '84** assisted.

**Cincinnati, OH:** The Taylor Concert Band performed at a March 25 reception with 135 in attendance. The Club is under the direction of **Kim (Summers '80) Slade; Wendell & Diane (Beghtel) True,** both **'56,** are also involved. Betty and Bob Freese represented the Alumni Office.

**Rockford, IL: Terry Deck '70** and wife Sheila coordinated a dinner with President and Mrs. Kesler on March 25. Dr. Charles Jaggers represented the Alumni Office; 42 were in attendance.

**Indianapolis, IN:** An April 8 Presidential Dinner, coordinated by **Greg & Donna Fennig,** was attended by 51. Jay Kesler addressed the group, and George Glass was emcee.

**Minneapolis, MN: Dave Gustafson '59,** with the assistance of **Ann (Cookson '75) Swanson** coordinated a dinner with President and Mrs. Kesler on April 9. George Glass and Dr. Charles Jaggers represented the Alumni Office; 36 attended.

Debra (Messamore '84) Frostrom:

# One of Glamour magazine's Outstanding Young Working Women for 1988

It was in the midst of a Norwegian winter that Debbie (Messamore '84) Frostrom received the news.

She was representing NASA in a two-and-a-half month project involving 12 countries in an attempt to learn more about wave turbulence in the upper atmosphere. And then *Glamour* magazine called.

Debbie Frostrom had been named one of ten Outstanding Young Working Women for 1988; she is a project engineer with the Goddard Space Flight Center, Wallops Flight Facility.

"They contacted me in Norway, and the first thing I said was, 'How did you ever find me?' I was very excited," Frostrom says. "The magazine even arranged for a photographer in Norway to take my picture!"

Her photo and a short description of her job appeared in the February issue of *Glamour* magazine. Frostrom subscribes to *Glamour*, and had responded to a notice for women who have unusual jobs or jobs that are usually associated with men. She sent in an application, made the initial screening cut, and then filed a second application for the contest. Over the winter, she was named one of the ten winners.

The magazine spread was soon followed by an appearance on the CBS Morning News, and Frostrom is quickly becoming a popular figure in her small town of Pocomoke City, Maryland. "People who normally wouldn't say anything to me have stopped me and said, 'We saw you on TV. We taped it, and we're passing it around to others,' " she says.

Frostrom is most popular with her husband, who had urged her to enter and supported her through the entire application process. "He's thrilled," she says. "He's proud. He had been telling me all along that I would win."

So how does a Taylor University graduate land a job with the nation's space agency? Frostrom's story is almost too simple to be believable. During her senior year, Frostrom was uncertain of a career path; while looking through a job catalogue, she ran across the heading "NASA."

"I was really unsure of what I wanted to do," Frostrom explains. "When I saw the information about NASA, I said, 'That sounds like a fun thing to do.' So I sent some resumés, and three weeks after graduation I was working with NASA."

She was sent to Wallops Flight Facility in Virginia. There, she met Robert Frostrom, also a project engineer; within a year, they were married.

Wallops is responsible for rocket launching, satellite tracking and aircraft testing. Its chief function is data acquisition through radar and telemetry. The center employs nearly 2,000 people; originally a naval base, Wallops is now the only non-military rocket launching range in the country.

As one of eight project engineers for Wallops, Frostrom is assigned a job and carries it through from beginning to end. She first ascertains what requirements for the project will be demanded, then arranges duties with all necessary areas of Wallops. During the project's operation, she is in the control center, in complete charge of the overall project; afterward, she sends the accumulated data to the respective scientists requesting the information. Wallops acquires its work from NASA, the military or private organizations, primarily universities.

Frostrom routinely handles the launching of rockets, although not the kind most people see lifting a space shuttle into orbit. Wallops launches sounding rockets, relatively small rockets of four to 20 inches in diameter and anywhere from six to 50 feet in height. One type of rocket launched occasionally at Wallops can place a satellite in orbit.

Currently, Frostrom is in charge of a radiosonde project. Radiosondes are small instrument packages that, when carried aloft by balloons, record meteorology data. There are many different types of radiosondes, and Frostrom's project is to run tests to determine which is most reliable.

Frostrom is also responsible for Wallops' Space Shuttle Support Team. "We track several of the orbits each day," she says, "and we send the data to the appropriate places." Every third or fourth launch of the shuttle, the Wallops team is assigned primary responsibility for the launch.

Her job can occasionally take Frostrom out of the country — such as her two-and-a-half month stint in Norway, where she directed the NASA team. Her husband Robert was assigned to Australia for a project not long after Frostrom returned from Norway, so the responsibilities of a project engineer can frequently interrupt the normal flow of life.

And nothing is certain for the future. Frostrom is considering tackling a master's program, or perhaps starting a family. She does plan to stay with Wallops for a few more years, and though she has no desire to move up in management at this time, she hopes someday she may be able to work at Kennedy Space Center. -- KB

*Betty Freese*
*Alumni Notes Editor*

## '25

**Dr. Gilbert Ayres** wrote recently that the arrival of the 1988 Heritage Calendar stirred up many memories of Taylor experiences, including those of the manual labor contributed by the class of 1925 to create the sunken garden. Dr.Ayres lives at 3307 Perry Lane, Austin, TX 78731.

## '52

**Jack Patton**, art teacher at Taylor for 27 years, lives in Bradenton, Florida, where he maintains an interest in a wide variety of artistic endeavors. In February he hosted a showing of his paintings at his home, and has offered his services to local schools and churches for fine arts convocations. His address is 6209 Courtside Drive, Bradenton, FL 33507.

# 'Planes'

(from page 35)

strengthen the hands of those who render this special service.

The four months in southeast Asia passed all too quickly. After 25 years in the college classroom, I found my assignment there to be especially rewarding. Although I had travelled extensively throughout western and eastern Europe, this was my first visit to the Asian world. I was greatly impressed, especially in Singapore, with its discipline, vigor and vision. Not in a quarter of a century have I encountered more energy, commitment and determination to succeed than I found among my Singaporean students. When I arrived, I found young men and women who, for the most part, had never really enjoyed being in school and had never been given much encouragement to believe they had the ability to become successful students. When I left them, things had changed. These very capable young people had taken great strides toward discovering their own latent abilities; they had stretched their minds to ask new questions and consider fresh ideas. They found, to their amazement and delight, that they indeed had bright and inventive minds and could apply their ingenuity to an ever-widening range of exploration and achievement. I left them eager for more and anxious to welcome the professor appointed to follow me. As I returned, I knew that I had been accorded a high privilege and a special opportunity, one that would likely stand apart as the highlight of a lifetime of professional and personal experience. — WAF

Beyond Belief

## '53

**Rev. G. Carl Main** was the recent recipient of a Certificate of Commendation from the State of Washington, Department of Community Development, for "the services of this dedicated man who cares so much about protection of life and property and helping people recover from emergencies and disasters." He has served The Salvation Army and his community as Director of Emergency Disaster Services since 1977. He lives at 14046 110th Avenue N.E., Kirkland, WA 98033.

## '55

After 18 years as associate pastor of Bethany Church of Sierra Madre, California, **Stan Reed** has taken a position as Director of Church Relations for the Los Angeles Mission, an outreach to homeless and destitute men and women. Stan and wife **Connie (Ross '55)** live at 76 North Canon, Sierra Madre, CA 91024.

## '56

**Robert J. Morgan**, an American history teacher at Bolton High School in Alexandria, Louisiana, was recently featured in his local newspaper for his innovative teaching methods. He makes extensive use of slides and video with accompanying music in his classes to make the study of history more appealing to his students. He lives at 6335 Manor Drive, Alexandria,LA 71302.

## '58

**Dr. Ed Dodge**, a family practice physician in Citrus County, Florida, was recognized by the Citrus County Chronicle as "1987 Citizen of the Year" for his outstanding service to his community. His wife **Nancy (DeLay '57)** is an oil painter who works with interior decorators to provide coordinated paintings for commercial buildings. The Dodges live at 8700 East Fort Cooper Road, Inverness, FL 32650.

## '60

**Robert Dvorak** was installed February 7 as senior pastor of Winnetka Covenant Church, One Hibbard Road, Winnetka, Illinois. For the past 15 years he has been a member of the faculty of Gordon-Conwell Theological Seminary, serving most recently as dean of instruction and acting dean of the seminary. He and wife Dorothy have three children — Robert, Dawn, and Therese.

## '63

**Peggy (Ulmer '63) Marquard** is owner/operator of Pet Portraits, a unique photography business in Mesa, Arizona. Peggy has made a miraculous recovery from myasthenia gravis which threatened her life a few years ago, and is now a teacher and mother of four children. Her husband Don is minister of music at Trinity Baptist Church. Their address is 941 East 8th Place, Mesa, AZ 85203.

## '64

**Dr. LaMoine Motz** assumes the office of president of the NationalScience Teachers Association in June. LaMoine is coordinator of science and health education for Oakland Schools, Pontiac, Michigan. His wife Sandy is accounting manager for the Clarenceville Board of Education. They have two children — Erika (11) and Jeremy (9). They live at 8805 El Dorado Drive, Union Lake, MI 48085-1357.

## '71

In May, **Bob Canida** finished a year-long, mini-residency in TMJ and facial pain at the University of Kentucky School of Dentistry Facial Pain Clinic. This is a special interest within his general practice in Madison, Indiana. Bob's wife Charlotte (Knox '71), a former professor of P.E. at Taylor, is active in triathalons, master's swimming (three golds at the 1987 White River games), church, and two children — Christy (11) and Ben (9). They live at 906 Filmore, Madison, IN 47250.

## '72

**George McFarland** is writing his PhD dissertation while he continues to teach full-time at Delaware County Christian School in Newtown Square, Pennsylvania. He and wife Crys have three children — Kirstin (5), Dorie (2), and Russell, born July 7, 1987.

## '74

**Duane Meade** was awarded the professional insurance designation Chartered Property and Casualty Underwriter (CPCU) last October. He is a senior systems analyst in computer systems measurement for State Farm Insurance Companies. He also serves as planning manager for the Data Base Division of Guide International. Duane and wife Cynthia have three children — Scott (11), Wendy (8) and James (6). Their new address is 1428 Hanson Drive, Normal, IL 61761.

## '75

**Thomas Hanover** was appointed February 1 as associate pastor of the Milford First United Methodist Church. He earned his doctor of ministry degree in 1985 from United Theological Seminary in Dayton, Ohio, and has just completed work at Emory University, Atlanta, in church business administration. **Cathy (Wilson** x77) is busy at home with their three children — Rachel (10), Rebekah (8) and Jonathan (5). Their new address is 931 Forest Avenue, Milford, OH 45150.

**Rev. Alex Moir** has served the Westview Baptist Church in London, Ontario, since 1981. An extension cause of two established Baptist churches in London, Westview dedicated its permanent building in 1985. Alex and wife Linda have two sons — Zachary (8) and Tyler (4). They live at 142 Cottonwood Crescent, London, Ontario, N6G 2Y8, Canada.

After spending the past three years in Sioux Falls, South Dakota, Jeff and **Sheila (Ryan) Peabody** have moved to San Francisco's East Bay where Jeff has become assistant vice president at Bank of America. Sheila is teaching instrumental music at a Christian school attended by their children, Jennifer (9) and Jeff, Jr. (6). Their new address is 190 Sand Pointe Lane, West Pittsburg, CA 94565.

## '78

**Craig T. McMahan** received the PhD degree from The Southern Baptist Theological Seminary last December. Craig is married to **Jennifer (Horne '78)**.

## '79

**Lee & Cindi (Sheats) Whitman** and sons Adam (5) and Michael (3) have moved to 8368 Carriage Hills Drive, Brentwood, TN 37027. Lee is minister of youth at New Hope Community Church in Brentwood.

## '80

**Ken & Janelle (Clausen) Hayes** have moved into their new home at 3042 Planter's Walk Court, Charlotte, NC 28210. Their two children are Brittany (4) and Ian (2).

**Tim & Janet (Briggs) Hill** and son Ryan (4) moved from St. Louis when Tim was promoted to marketing program manager in the camera department at Polaroid Corporation's home office in Cambridge, Massachusetts. Their address is 26 Gilcrest Road, Londonderry, NH 03053.

## '81

Jeff and **Vickie (Kepley) Biles** and son Patrick Thomas (1) live at 210 Glenbrook Drive, Westminster, MD 21157. Vickie is enrolled in a master's program for legal studies at the University of Baltimore and is working full-time for Westinghouse Electric Corporation as a contracts management representative with reponsibility for defense contracts administration, proposal preparation and negotiation. She is preparing for the certified professional contracts manager exam.

**Mary (Lettrich) Poletti** joined the law firm of Welch and Jefferson in September, 1987. Her office address is 4358 Starkey Road, Suite 5, Roanoke, VA 24014.

## '82

**Dave & Donna (Carlburg '84) Harper** live at 1110 Webster, Wheaton, IL 60187. Dave is a corporate pilot with International Mineral and Chemical Corporation. Donna works at Buswell Memorial Library, Wheaton College, while she pursues the master of library science degree through Northern Illinois University.

## '83

**Andrew K. Borgstrom** was recognized as #1 in sales for Entre Computer Centers worldwide, with sales over $4 million in1987. He has been in the top five for the last three years. Entre is the largest publicly-held microcomputer dealer in the world. Andrew gives God all the glory for his achievement. He and wife Susan reside at 1502 Flintwood, Richardson, TX 75081.

**Scott Preissler** was recently awarded the 1987-88 National John E. Steele Fellowship from the College Placement Council for his outstanding research on the career maturity of students and student leaders in vocational and non-vocational majors. Scott was a key program presenter at the National Association of Student Personnel Administrators conference in November and had two programs accepted for presentation at the NASPA in March. He and wife **Andrea (Price '84)** live at 5421 Kenwood Road, Kenwood Towers, Cincinnati, OH 45227.

## '84

**Jon Brewer** recently received the President's Award from Fisons Pharmaceutical Corporation for effectiveness and creativity in the pharmaceutical industry. At the presentation, Jon witnessed to his faith in Christ. He and wife **Lisa (Johnson '87)** live at 4421 Mountbatten Court, Indianapolis, IN 46254.

## '85

**Robin (Taylor) Guerriero** has accepted the position of administrative assistant to the chief of staff of the Palmer College of Chiropractic Public Health Clinics. Robin and husband **David '85**, a first-year graduate student at the college, reside at 3541 Jersey Ridge Road, Davenport, IA 52807.

**Glenn Tower** is staff artist with Pioneer Clubs in Wheaton, Illinois, with responsibility for il-

lustration, paste-up and design for Pioneer Clubs program materials, *Perspective* magazine, and other print media. Pioneer Clubs is a church-sponsored, weekly club program for young people in grades K-12.

## '86

**Dean & Alicyn (Jacobus) Amann** have recently bought their first home at 12 Pleasant View Avenue, Washington, NJ 07882. Dean is pursuing a career in real estate with Schlott Realtors, and Alicyn is working in the same office while going backto school for financial planning.

## '87

**Mike Crabb** is an account manager for United Telephone of Indiana in Monticello, IN.

**Elizabeth Dowden** teaches English at Manchester High School where she also is yearbook advisor. She will begin work on a master in public affairs degree this summer. Her home address is 5801G Brighton Meadows Drive, Fort Wayne, IN 46804.

**Wilfred Ferguson** has been certified as a medical technician and is employed in a hospital in Nassau. His address is PO Box N-1635, Nassau, Bahamas.

**Todd Holaday**, a staff accountant at the Muncie, Indiana, firm of Thomas R. Hayth, has successfully completed the CPA exam. Todd and wife **Davina (Roberts '86)** live at Route 2, Box 127, Farmland, IN 47340.

**Anita Riley** has successfully completed the CPA exam and is associated with Ernst & Whinney, Nassau. Her address is PO Box SS-5736, Nassau, Bahamas.

# Weddings

Laura Baptista, daughter of former Taylor President and Mrs. Robert Baptista, married **Jeff Pond '77** on January 23 in Wheaton, Illinois. **Rev. Jim Mathis '64**, pastor of the Evangelical Free Church in Gaylord, Michigan, assisted in the ceremony. Laurel is Assistant Purchasing Agent at Wheaton College, and Jeff is a student at Trinity Evangelical Divinity School. The couple lives at 1370-C Woodcutter Lane, Wheaton, IL 60187.

**Rance Clouser '79** and Kerstin Smith were married August 22 at St. Paul's United Church of Christ in Chicago. Rance is a department manager at Saks Fifth Avenue, and Kerstin is a department manager at I. Magnin. They reside at 300 West Hill #710, Chicago, IL 60610.

**David Ruegsegger '80 & Leslie Cruz x84** were married June 20, 1987. Taylor alumni in the wedding were **Greg Ruegsegger '76, Doug Ruegsegger '80, Sandra (Ruegsegger '72) Neeley**, and **Debbie (Ruegsegger x76) Bonham**. David is a pilot with the Indiana State Police, and Leslie is a nurse at Ball Memorial Hospital in Muncie, Indiana. Their address is Box 571, Upland, IN 46989.

**Tamara J. Hall '81** married Timothy Olson of Frewsburg, New York, on October 10. They reside at 5037 La Ray Drive, Virginia Beach, VA 23462.

**Mark Mentzer '82 & Kim Ramsland '83** were married November 14 on Long Island, New York. **Rev. Kyle Huber '82** of Greentree Ministries, English Creek, New Jersey, officiated at the ceremony. Alumni in the wedding were **Tracey (Ramsland '81) Johnson, Brad Ramsland '80, Dave Potter '82**, and **Greg Fetzer '82**. Kim is office manager in a medical office, and Mark is owner/operator of Clayton's Marina, Marmora, New Jersey. Their address is 8 Roosevelt Blvd, Marmora, NJ 08223.

**Robert Peterson '82** married Brenda Brei on July 25 in Wheaton, Illinois. Taylor alumni in the wedding included **Jon Peterson x83** and **David Carlburg '81**. Rob is a senior consultant with Arthur Anderson & Co. Brenda, a graduate of Wheaton College and Rush University, practices nursing at Rush-Presbyterian-St. Luke's Medical Center in Chicago. The couple resides at 1130 Ontario, C-7, Oak Park, IL 60302.

Sharon Bogue and **Eric Key '86** were married October 17 in Dayton, Ohio. Taylor grads **Dave Slaughter '85** and **Mark Kempf '86** were in the wedding party. Eric is an accountant with Whitcomb and Hess in Ashland, Ohio. He and Sharon live at 635 Karlson Drive, Mansfield, OH 44904.

**Cynthia Roth '86** and Steven Arndt were married March 5 in Archbold, Ohio. Cynthia is the daughter of **Dr. & Mrs. Veryl C. Roth '61.**

**Sandra Bragg '87** and Reno Stapleton were married December 19. Bridesmaids included **Annette (Shipley '86) Bragg, Lenora Cooper '85** and **Kim Smith '88. Dan Bragg '85** assisted in the ceremony; **Teresa Nevil '88** played the marimba, and **Karen Hollars '88** served as hostess at the reception. Sandra is a University Business Office trainee at Purdue. The Stapletons live at 3184 Eagles Way Drive, Lafayette, IN 47905.

On June 20, 1987, **Michael Heiniger '87** married Cindy Oyer in Gridley, Illinois. Taylorites in the wedding were **Steve Heiniger '90, Jamey Frintz '87, Brad Sheppard '87**, and **Steve McKinney '87. Steve Swing '89** was a soloist. Mike is an auditor for Ernst & Whinney of Indianapolis, and Cindy is teaching high school science at Heritage Christian School. Their address is 8001 Canary Lane, Apt. G, Indianapolis, IN 46260.

**Deanna Ogren** and **Marty Rietgraf**, both **'87** were married August 8, 1987, in Oak Brook, Illinois. Taylor participants in the wedding were **Jodi Lambright '88, Stephanie Valutis '88, Darla (Griffith '87) Nelson, Kent Nelson '87, Brent Puck '87, Jeff Petersen '87, Pete Bartuska '86**, and **Doug Otto '87**. Marty is a youth pastor at Community Church of the Brethren, and Deanna is a preschool teacher at the School for Early Education. Their new home address is 5425B Lake Margaret Drive, Orlando, FL 32812.

# Births

Elaina Michelle joined the family of **David '69 & Marcy (Ault'70) Gilliland** on January 18. Brother Zachary David was born September 6, 1981. David has his own insurance and investment business, and Marcy is an apartment manager. The Gillilands live in a suburb of Pittsburgh, at 3912 Anderson Road, Gibsonia, PA 15044.

**Dick '70 & Carol (Wright '73) Olson** announce the birth of their fourth child, Elisa Marie, born September 23. She joins siblings Jonathan (5), Joylyn (3) and Liana (2). Their home is at 2922 West Meadow Drive, Phoenix, AZ 85023.

**Allen x72 & Kaye (Frank '73) Voth** are pleased to announce the birth of their son, Brent Allen, on February 26. He joins a sister, Lorri Kaye (1). Allen is principal of Kingman High School in Kingman, KS. Kaye is a full-time homemaker and mother. Their address is 124 Anadale Avenue, Kingman, KS 67068.

**John & Marilee (Martens) Diener**, both **'74**, welcomed David Andrew on January 3. His brothers are J.T. (7) and Nathaniel (3). John is special education supervisor and assistant football coach at Northfield High School. Marilee is on leave from her elementary teaching until fall. The family's address is Route 1, Box 86, Wabash, IN 46992.

Steve and **Jackie (Macy '74) Pointer** announce the birth of their third child, Alison Nicole, born November 29. She joins Bradley (10) and Bethany (6). Steve teaches in the history department of Trinity College, Deerfield, Illinois. Jackie works part-time as a hostess for Welcome Wagon International. The Pointer family resides at 17976 West Big Oaks Road, Wildwood,IL 60030.

Laura Catherine was born August 10, 1987, to Jonny and **Joyce(Perry '74) Winkler**. Jonny is a probation officer, and Joyce is now at home caring for Laura and 2-year-old Katelyn. Their address is 924 Harrison Street, Milton, WV 25541.

**Richard & Beth (Merritt) Farb**, both **'76**, announce the birth of Emeline on November 30. The Farb family is at home at 1788 Sweetbriar Lane, Rockford, IL 61107.

**Mike '76 and Laurie (Robinson '77) Turnow** welcomed the arrival of Emily Lauren on March 3. Her sisters are Sara, Elizabeth and Kate. The Turnows live at 719 Red Fox

Road, Findlay, OH 45840.

The birth of Jeremy Cabot was welcomed on July 14 by his parents, Ken and **Wendy (Chappel '77) Pendleton**, and by their children, Rebecca (8), Ryan (6) and Kristel (4). Their address is 88 Mill Street Extension, Lancaster, MA 01523.

**Mark '78** and Vicki **Coy** announce the birth of Meredith Irene on February 11. The family lives at 5726 East 10th Street, Indianapolis, IN 46219.

**Samuel '78** and Connie **Eddy** announce the arrival of their first child, Jessica Kathryn, born October 19. Sam continues to serve as an assistant fooball coach at Northeastern University in Boston. The family's address is 40 Huntley Street, Malden, MA 02148.

**Tom '78 & Sue (Ekstrom '79) Lough** announce the birth of their son, Jonathan Henry, on April 25, 1987. Tom is an English and speech teacher in Columbia City, and is an associate faculty member in the department of English and linguistics at Indiana-Purdue University, Fort Wayne. Sue teaches elementary music in Churubusco. Tom, Sue, Ryan (2) and Jonathan recently moved into a new home at 1622 Coronado Court, Fort Wayne, IN 46845.

Meg and **Ron '79 Blevins** announce the birth of Samuel William Thomas in April, 1987. His brother Ben is 3. Ron will begin his practice in otolaryngology, head and neck surgery, in July. The Blevins live at 6173 North Ralston Avenue, Indianapolis, IN 46220.

**Tim '79 & Betsy (Lonie x79) Martin** announce the birth of their second child, Ellen Jean, on December 29. She joins her sister, Abigail Jane (2), at their home, 140 Berkeley Road, Elyria, OH 44035.

Dane Howard was born November 5 to ùRick **x79 & Anne Margaret (Van Pelt '80) Underwood**. Son Bradley is 3. Rick is an electronic delivery specialist with IBM, while Anne-Margaret, who is retired from IBM is now a full-time homemaker. Their address is 15393 Hamilton Street, Omaha, NE 68114.

Mark and **Ana (Hernandez '80) Ahlenius** are proud to announce the birth of their first child, Jason Todd, on November 18. Mark is a senior engineer at Motorola. Ana worked as a nurse at Loyola University Medical Center before Jason was born. The Ahlenius family lives at 1536 Victoria Avenue, Berkeley, IL 60163.

Mike and **Dawn (Duffey '80) Burnett** proudly announce the birth of their first child, Brent Matthew, on May 12, 1987. Mike is a design engineer and manager of research and development at Randall Textron. Dawn recently resigned from her social work position at Warren County Children's Services to stay home with Brent. The family lives at 5050 Mason Hills Court, Mason, OH 45040.

Jeff and **Wende (Brown '80) Camp** were blessed with another daughter, Kayla Marie, on December 13. Kiersten (3) is the proud big sister. Jeff is a purchasing agent for the marketing division at Eli Lilly Co. Wende enjoys being at home after teaching 4th grade for three years at Heritage Christian School. She receives her master's degree in remedial reading in May. The Camps live at 8622 Central Avenue, Indianapolis, IN 46240.

Arnie and **Deb (Lapham '80) Gillesse** are celebrating the birth of their daughter, Jessica Lynn, on January 8. Jessica joins Laura (2) at their home, 5925 Willowbridge, Ypsilanti, MI 48197.

**Steve '80 & Heidi (Halterman '81) Howell** joyously announce the birth of Luke David on January 19. Luke joins brother Jacob (4) and sister Hannah (2). Steve is director of financial aid at Ashland College, and Heidi is a busy homemaker and mother. The Howells reside at 1345 Edgewood Drive, Ashland, OH 44805.

Nathaniel Jay was born December 10, to **Rae '80 and Melody (Rohrer '83) Ringenberg**, 4081 Primrose Path, Greenwood, IN 46142. Nathaniel surprised his parents by arriving six weeks early, but he made their Christmas special by coming home from the hospital on Christmas eve. They consider him their "gift from God." Rae is a family practice physician with a practice on the south side of Indianapolis. Before taking maternity leave, Melody taught high school English and coached volleyball and tennis at Danville High School.

Kevin and **Gayle (Anderson '80) Spacapan** are pleased to announce the birth of twin daughters, Kristin Joy and Kara Louise, on March 9. The family lives at 707 North Douglas, Arlington Heights, IL 60004.

**Tim & Diana (Bennett) Davis**, both **'81**, announce the birth of Timothy, Jr., on September 16. Timothy joins Brandelyn (5) and Cassandra (2). Tim is in his seventh year of teaching at North Liberty Elementary. Diana is a busy homemaker and babysitter. The Davises live at 211 North Main Street, Box 573, North Liberty, IN 46554.

**Greg '81 & Donna (Rohrer '85) Fennig** welcomed Kortni Marie into the world on March 16. The Fennig family lives at 8457 Culpeper Drive, Indianapolis, IN 46227.

Kirk and **Linda Joe (Stalter '81) Kennedy** announce the birth of their first child, Maren Leah, on July 3. Their address is 1226 San Angelo Drive, Salinas, CA 93901.

**Brian '83 & Cindy (Price '81) Long** are happy to announce the birth of Britton Nicole on January 29. Brian completes his master of divinity/counseling degree at Denver Seminary in May. Cindy is now at home being a full-time mother. The Longs live at 2350 South Linden Court, Apt. A, Denver, CO 80222.

Tom and **Carol (Askeland '82) Chauvette** announce the birth of their first child, Michelle Joy, on October 2. Their address is 63 Washington Avenue, Morristown, NJ 07960.

**Frank '82 & Tami (Brumm '83) Grotenhuis** welcomed their first child, Ian Frank, into the world on March 9. The family lives at 190 Ululani Street, Hilo, HI 96720.

**Jeff '82 & Dori (DeSmit '83) Perrine** joyfully announce the birth of Pieter Allen on December 18. Jeff is an assistant vice president with Griffin, Kubik, Stephens & Thompson in Chicago. They live at 607 Glendale Avenue, Glen Ellyn, IL 60137.

Megan Elizabeth was born to **Ron & Judy (Klomparens) Sutherland**, both **'82**, on January 12. Megan, her parents, and her brother Timothy (2) live at 906 Juliet Lane, Arnold, MD 21012.

**Arlan '83 & Linda (Treen '84) Friesen** announce the birth of Whitney Nicole on November 5. The Friesens' addressis 7107 Chivington Drive, Fort Wayne, IN 46815.

Mark and **Joy (Tietze '83) Hayden** announce the birth of Taylor Carl on November 30. Mark is a programmer for Blue Cross/Blue Shield. Joy is on leave of absence from IBM. The Haydens live at 12525 Browns Ferry Road, Herndon, VA 22070.

Zachary David was born to David and **Gretchen (Green x83) Rouch** on February 19. The Rouch family lives in Columbus, Ohio, where David is a graduate assistant in a doctoral program at Ohio State University. Gretchen is a nurse at University Hospital.

Rev. Craig and **Becki (Conway x83) Sanders** are excited to announce the birth of Hayden Anne on October 30. Craig is associate minister at Saratoga Presbyterian Church. Becki is finishing a book to be published by Intervarsity Press in early 1989. The family lives at 4847 Country Lane, San Jose, CA 95129.

**Timothy '83 & Carolyn (Larsen '84) Senter** joyfully announcethe birth of Timothy James on February 2. Their address is 24425 Bonnie Brook, Novi, MI 48050.

Mallory Lynn was born March 27, 1987, to Ed and **Lynn (Bowman'83) Tabb.** Ed owns an advertising design business in Wheaton. Lynn is at home with Mallory. Their address is ON 069 Beverly, Wheaton, IL 60187.

Jodi and **Luke x83 Veldt** are happy to announce the birth of Anna Christine on January 27. Luke finished his master's degree in literature last fall; shortly after, he gave up learning for earning and took a job as an in-

surance salesman. The Veldts live at 155 Harrigan Court #3, San Antonio, TX 78209.

**Mark & Colleen (Wild) Terrell**, both '84, are the parents of a son, Trevor Wayne, born March 16. They reside at 1611 Florida Drive, Fort Wayne, IN 46805.

Luke Joseph was born January 18 to **Phil '82 and Terri (Kesler'85) Collins** of 2001 Jamestown Drive, Palatine, IL 60074. **President Jay '58 & Jane (Smith x59) Kesler** are proud grandparents.

## Deaths

**Mildred (Atkinson x24) Bush** died January 11 at the United Methodist Memorial Home in Warren, Indiana. Mildred was the sister of **Doris (Atkinson '26) Paul** of East Lansing, Michigan.

**Rev. Francis H. Fletcher '24** passed away March 23, two days after his 95th birthday.

**Jeannette Groff '30** died June 24, 1987, in Banquo, Indiana. She taught music in the public schools until her retirement.

## GLOBAL TAYLOR

**Ralph '42 & Ruth (Roseberry '45) Herber** will return to theU.S. at the end of July after many years of ministry on the Ivory Coast of Africa as missionaries with the Christian and Missionary Alliance. After July their address will be c/o Pat Lightbody, 2599 North Lexington, Roseville, MN 55113.

**Russel '46 & Dorothy (Olsen '47) Van Vleet** are terminating their overseas mission work with the Evangelical Mennonite Church in May to be involved in missions promotion in the U.S. for a year until retirement. In September, 1949, together with **Andrew '46 & Esther (King '47) Rupp**, they went to the frontier area of the Dominican Republic where they were engaged in church planting and leadership training. In 1980 the Van Vleets moved from the Dominican Republic to Caracas, Venezuela, continuing with their denomination. They leave an established, young church with a Venezuelan pastor in Caracas. Their state-side address is Box 70, Berne, IN 46711.

**Ruby Enns '52** went to India within a few months of her graduation from Taylor and has spent 35 years in mission work there. Her responsibilities have included village work, teaching missionary children, Christian education, translation, and leadership training. She is with Christian Educationof the Evangelical Fellowship of India (CEEFI). Her address is 53/1, Charles Campbell Road Extension, Cox Town, Bangalore-560 005, India.

**Margaret Bash '56** returned to Vienna in February after a furlough in the U.S. She has found that the decreased value of the dollar makes the cost of living in Austria much higher for Americans than when she left last summer. Margaret workswith Child Evangelism Fellowship. Her address is Murlingengasse 50/9, A-1120 Vienna, Austria.

Suthy and **Rodina (Priestley x62) MacLean** write from France that God is working among the students to whom they minister. They have seen nine French students and one Moslem recently converted to Christ. Working with UFM International, the MacLeans live at 12 Chemin St. Bruno, 38700 Corenc, France.

**Georgia Dodd x63** served the Lord with Child Evangelism Fellowship in Brazil for 19 years. Last September she returned to the States to help care for her sister, who died of cancer in December. Georgia is now on leave of absence from the mission and seeking the Lord's will for her future. Her address is 3448a Iowa Avenue, St. Louis, MO 63118.

**Dave Horsey '65** writes that the ministry of Campus Crusade for Christ utilizes sophisticated computer systems to carry out its "World Plan," but never loses sight of the importance of helping to change individual lives. He, with wife **Karen (Plueddeman '66)** and their three children, lives in West Germany but travels extensively to oversee the work of Campus Crusade in as faraway places as India, Thailand, and Cyprus. Karen is busy with language study and hostessing duties at home. Their address is Von Teuffelstrasse 4B, D-7842 Kandern, West Germany.

For **Devee '67 & Janice (Deurwaarder '70) Boyd** and their children, there has been a lingering effect of the killings of 16 whites last November in Zimbabwe. The incident occurred about 35 miles from Mtshabezi, the site of the mission hospital where Devee practices medicine. As a result, a small company of soldiers is camped in the bush about 200 yards from the Boyds' house. Their address is Private Bag 5844, Gwanda, Zimbabwe, Africa.

**David '71 & Anita (Westerberg '72) Devore** and their daughters Angie (9) and Danielle (2) left last November for Capetown, South Africa, to serve with Association of Baptists for World Evangelism. They are in language study in preparation for a ministry in church planting. Their address is Box 535, Durbanville 7550, Republic of South Africa.

**Roy '76 & Marabeth (Johannes '75) Ringenberg** report that God has used even the tragedy of last year's severe earthquake in Ecuador to bring people to know Him. Christians came in to bring aid, while the communists left as soon as the quake was over, and this has turned former hatred of HCJB groups into a desire to know their Lord. Roy practices medicine at Hospital Vozandes, in addition to supervising and witnessing to interns and speaking to churches and other groups on such topics as alcohol, tobacco, drugs, sex, and AIDS. Marabeth is diligently learning Spanish and caring for Sarah (8), Peter (6), and Ruthie (2). Their address is HCJB, Casilla 691, Quito, Ecuador.

**Harold '75 & Nancy (Shepson '76) Lund** are busy with their duties at Alliance Academy after enjoying a nine-week furlough last summer. Harold teaches math and computer and assists at the scorekeeper's table for basketball games. Nancy works in the Skills Center with students to whom English is a second language. She also helps with drama and is den mother for son Mark's Cub Scout troop. Their children are Mark (second grade), Andy (kindergarten), and Beth (pre-kindergarten). Their address is Alliance Academy, Casilla 6186, Quito, Ecuador.

**Chuck '76** and Carole **Fennig** arrived in Noumea, New Caledonia, in January to begin their assignment with Wycliffe Bible Translators. Carole is studying French, while Chuck is being trained to stand in for the present administrator when he goes on furlough. Temporary address is c/o Stephen Schooling, 71,R.T. 13, #3, Noumea, New Caledonia, South Pacific.

## So how do I become a part of Alumni Notes?

It's easy! If you would like to be included in the Alumni Notes section of the Taylor University Magazine, simply follow these guidelines: send your name, including your maiden name, and the class from which you were graduated; list your address and telephone number for alumni records, although only your address will be posted in Alumni Notes; present your information according to the style of that particular section of Alumni Notes; mail to Betty Freese, Alumni Notes Editor, Alumni Relations, Taylor University, Upland, IN 46989. Your news item will be placed in production for the next Taylor University Magazine -- and we thank you for your assistance!

## June

10 New Student Orientation/Fall Registration begins
20 Summer Session II begins
30 Taylor Fund Matching Gift Challenge ends

## July

8 New Student Orientation/Fall Registraion begins
22 Summer Session ends
29 Taylor Christian Life Conference with Jay Kesler begins

## August

31 Faculty Conferences/Colleagues' College begins

## September

2 New Student Orientation begins
6 Fall semester begins, 8 am
12 Spiritual Renewal Week begins
30 Campus Visitation Day

## October

7 Parents' Weekend begins
21 Homecoming Weekend begins
28 Campus Visitation Day
31 World Opportunities Week begins

## November

23 Thanksgiving Holiday begins, noon
27 Classes resume, noon

## December

15 Final examinations begin, 8 am
18 Christmas vacation begins, 5 pm
28 Taylor University Rose Bowl Tour begins

## January

3 Interterm begins, 8 am
26 Interterm ends, 5 pm
31 Spring semester begins, 8 am

Don't forget--

**Parents' Weekend**
October 7-9
*with a football reunion*
*honoring Taylor's 1948-51 squads*

**Homecoming Weekend**
October 21-23

Rev. Robert '16 & Marie (Gibbs '18)
Tressler

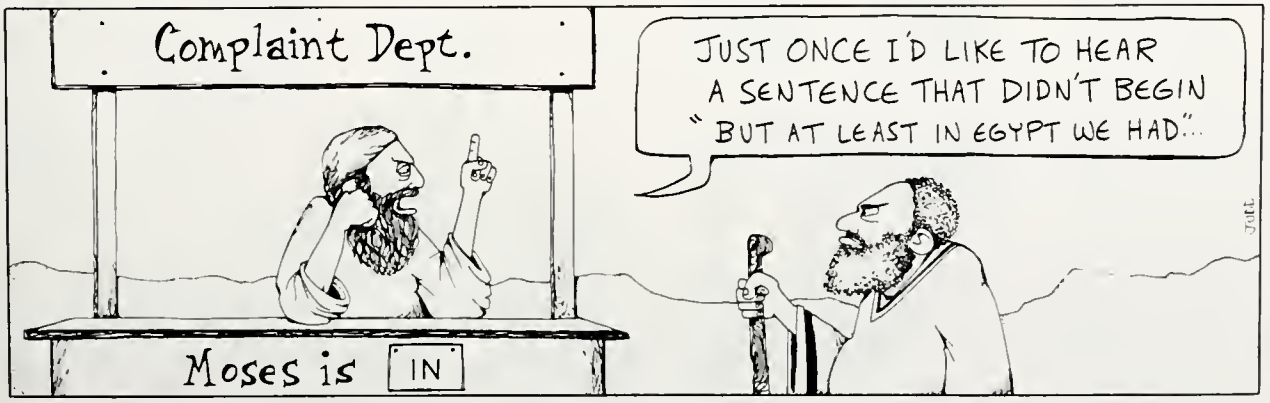
celebrate their
70th wedding anniversary

on June 19.

Rev. Gibbs was born September 29, 1890, his wife on August 18, 1894.

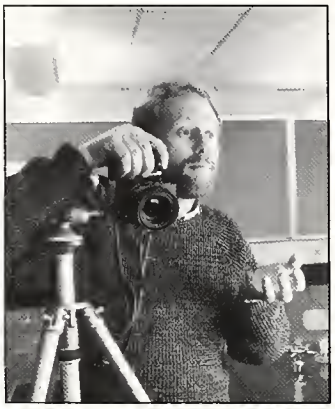
Cards may be sent to the couple at 308 Charlotte Drive, Portsmouth, VA 23701.

**BEYOND BELIEF**™



# COLLAGE OF GUESTS & HONORS

Craig Perman (right) is a Minneapolis-based professional photographer who was on campus in March with Spruiell & Co., a Texas firm assisting Taylor University with development of a unified graphic image.

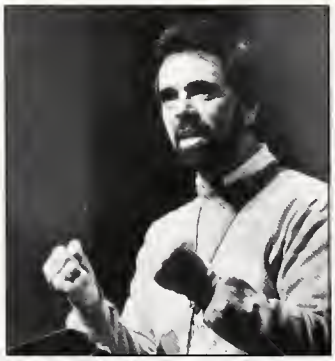


David Aikman (left) was the annual National Affairs Institute speaker, sponsored by the Washington, D.C., Taylor Club. Aikman is one of Time magazine's State Department correspondents.

Rev. Mike Nelson (right) was the spring Spiritual Renewal Week speaker; the pastor of First Baptist Church of Geneva, Illinois, he pointed to God's grace and love through his theme of "Letters to Timothy."

Marvin Wood (below) is coach of the St. Mary's of Notre Dame basketball team, but he is better known as the man who coached Milan High School to the classic upset of Muncie Central in the 1954 Indiana State Finals -- a legendary game around which the hit movie *Hoosiers* was filmed.

Rev. Bill Hybels (above) spoke in chapel on the New Age Movement popularized by Shirley McLaine; he is the senior pastor of Willow Creek Community Church, South Barrington, Illinois. Bob Laurent (right) was this year's Youth Conference speaker; an author, communicator and Bible professor at Judson College, Illinois, Laurent spoke on the theme "Follow the Leader." John Horne (right, bottom) was the guest speaker for the annual Business Seminar; vice president and general manager of Navistar International Transportation Company, Horne is also a Taylor board member.



# DOUBLE YOUR DOLLARS

## Only days remain in the Matching Gift Challenge of 1987-88!

Never before in the history of Taylor University has there been an opportunity exactly like this one. This year we have the chance to multiply the impact of your gift two-fold, and in many cases three-fold -- and even higher!

### The Challenge

A Matching Gift Challenge from an anonymous donor has been given in order to encourage both new gifts and increased gifts to Taylor.

The challenge states that a major donor will match dollar-for-dollar every new, unrestricted dollar raised by Taylor during the 1987-88 school year. For each new, unrestricted dollar given, the challenger will give one dollar toward remaining expenses associated with the Zondervan Library project.

A new dollar is defined as either the amount of increase over last year's gift or new gifts from those who did not give during the previous school year. The challenge amount available is $300,000.

### Only Days Remain

This challenge expires June 30, 1988. Your participation is greatly encouraged -- this opportunity is simply too important to miss!

Send gifts Attention: Matching Challenge
Taylor University
Upland, IN 46989

## INDIANASUNRISE

the fluttering, royal, painted clouds
(worthy to house God á la Cecil B. DeMille)
cry out for a poet to butterfly-net them,
pin them to a labeled card,
and display them proudly at state fairs.

living, breathing red and yellow
(brighter than tempera to a six-year-old)
clash in argument just above the treeline
over who will come along and pluck them
to press between the pages of *The Complete Works of Shakespeare.*

I run inside for a pad and pencil
(as dear to me as an angler's rod and reel)
then I dash back breathless, not watching where I step —
hoping to stumble on a metaphor, fall over a simile;
but pink, and birdsong, and the waking air
mark the way clearly — and all I can do
is stand, and gasp, and grit my teeth and grin
as the vision fades. (Just like Monet's.)

now bitter words pace dully on the page
(they've gone on strike for better dispensation)
we negotiate; but I know I've lost.
my sunrise comes back streaked with grafitti,
scrawls that confirm its lifeless mediocrity:
"SOME NICE IMAGES — GOOD USE OF COLOR."

by Thom Verratti '90
second place in poetry division
1988 *Parnassus*, Taylor University

*Taylor University Magazine*
Taylor University
Upland, IN 46989

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